

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Covers damaged/  
Couverture endommagée

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Cover title missing/  
Le titre de couverture manque

Coloured maps/  
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Bound with other material/  
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:  
Commentaires supplémentaires:

Coloured pages/  
Pages de couleur

Pages damaged/  
Pages endommagées

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Pages detached/  
Pages détachées

Showthrough/  
Transparence

Quality of print varies/  
Qualité inégale de l'impression

Continuous pagination/  
Pagination continue

Includes index(es)/  
Comprend un (des) index

Title on header taken from:  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

"Wisdom and knowledge shall be the stability of thy times, and strength of salvation."

VOL. XI.

TORONTO, AUGUST, 1855.

No. 10.

## CONTENTS.

Poetry .....	145
Notices .....	145
Presbytery of Kingston.....	145
— Cobourg.....	146
— Hamilton.....	146
Union Meeting—Grafton.....	146
Report of College Committee.....	146
— Widows' Fund.....	147
— Committee on Statistics.....	147
Students Missionary Association, Belfast.....	149
Wandering Stars .....	149
Two Methods of Presenting the Gospel .....	149
Statistical Tables.....	150
Congregational Union.....	152
Upper Canada Religious Tract Society .....	154
How is Popery to be Opposed.....	154
Shall we have Sabbath Desecration on our Railroads .....	154
The Statistical Returns .....	155
Ecclesiastical Items.....	155
Inductions, &c.....	156
Items of Religious and General Intelligence	156
Notices of Publications.....	157
Free Church Assembly—Conclusion.....	158
Home Mission Account of the Presbytery of London .....	158
Receipts.....	159

## DIVERSITY OF GIFTS BUT ONE SPIRIT.

Flowers that in Jesus' garden have a place,  
How lovely they appear!  
Of diverse hue and odour, form and grace,  
They stand together there.

Yea, 'tis charming to the godly mind,  
The work of grace to see;  
Whose beams call virtues forth of every kind,  
In rich variety.

Here wisdom blooms, and here simplicity,  
And gentle patience there;  
Devotion near the cross, and purity,  
And beauty every where.

And thus the Spirit worketh as He will,  
In each as seemeth meet;  
And when each chosen stone its place shall fill,  
The temple is complete.

—From *Tholuck's Hours of Devotion*.

## LINES FOR THE YOUNG.

## REMEMBER!

Remember, oh, remember,  
Before thy young days fly,  
That the youngest one among us,  
Is not too young to die.

We've all immortal spirits,  
And a living soul to save;  
Then pray, oh, do not linger,  
For we are near the grave.

The golden days of childhood  
Are now fast passing by;  
Then seek to improve the present,  
Ere that too soon shall fly.

To thy Creator give the prime,  
The best of all thy love;  
Then think with hope sublime,  
Of the joy there is above.

Then remember, oh, remember,  
Before thy young days fly,  
That the youngest one among us,  
Is not too young to die.

## PRESBYTERY OF MONTREAL.

The ordinary quarterly meeting is appointed to be held at Laguerre, C. E., on Wednesday, 8th August, at 10 o'clock, A. M., to receive the ordination trials of Mr. John Crombie, Probationer, and for other business.

D. FRASER, *Pres. Clerk*.

## PRESBYTERY OF LONDON.

The next ordinary meeting of this Presbytery will take place at London, on the second Wednesday of August, at 10 o'clock, A. M.

J. SCOTT, *Pres. Clerk*.

## PRESBYTERY OF KINGSTON.

The next ordinary meeting of this Presbytery will be held in Picton, on the third Tuesday of August, at 10 o'clock, A. M.

W. GREGG, *Pres. Clerk*.

## PRESBYTERY OF HAMILTON.

The next ordinary meeting of this Presbytery will be held at Hamilton, and within Knox's Church, on the second Tuesday of August, at 3 o'clock, P. M.

M. Y. STARR, *Pres. Clerk*.

## PRESBYTERY OF KINGSTON.

At Picton, the Kingston Presbytery met on the 23rd May, and ordained Mr. Thomas Chambers, to the pastoral charge of the congregation. Mr. Chesnut of Madoc presided, and preached from 2 Tim., 1. 10. The Presbyterian form of Church Government was defended by Mr. Gregg. Mr. Rogers offered the ordination prayer. The newly ordained pastor was addressed by Mr. Burns, and the congregation by Mr. Wilson.

On the 12th June, the Presbytery met at Kingston—Mr. Smart, formerly of Brockville, now residing in Belleville, being present, was invited to sit and deliberate with the Presbytery.

The subject of the call to Mr. Burns from St. Catherine's being taken up, Messrs. James Douglass and W. F. Hubbard, appeared as Commissioners from the Congregation of St. Catherine's, and Mr. Alexander from Brantford, as Commissioner from the Presbytery of Hamilton. These

parties very earnestly urged the translation of Mr. Burns.

With equal earnestness, his translation was opposed by the Commissioners from Chalmers' Church Congregation; Dr. Maer, Messrs. Macaulister and Miller, and the representatives of Chalmers' Church Session, Dr. Dickson, and Mr. Matthews.

Mr Burns then stated his views to the effect that, after prayerful and careful consideration, he felt it his duty to accept the Call, and remove to St. Catherine's, if permitted by the Presbytery.

The Presbytery's decision was deferred till its first meeting of the Synod, which was held in Belleville, on the 27th June. At its meeting, Mr. Chambers was appointed moderator for the ensuing year.

The subject of the call to Mr. Burns being resumed, Dr. Maer, who was present, and Mr. Stewart, elder of Chalmers' Church, being asked by the Presbytery, stated their belief that the Congregation of Chalmers' Church were still anxious to retain Mr. Burns as their pastor. These statements were confirmed by different members of the Presbytery, who also stated their views at considerable length, on the several merits of the question.

Mr. Burns, being called to state his views declared, that having, since last meeting, given the whole subject his most anxious and prayerful reconsideration, he still felt it his duty to accept the Call.

The Presbytery on a conjunct view of all the circumstances, resolved to grant a release. They agreed at the same time to record their deep sympathy with the congregation of Chalmers' Church in their present position, and their earnest hope that they may speedily obtain another pastor, who shall faithfully break to them the bread of life.

They further agreed to record their deep regret at parting with a brother with whom, during eight years, they have enjoyed pleasant intercourse, and from whose zeal and talents the cause of religion has derived signal benefits within the bounds of the Presbytery.

The Presbytery further appointed Mr. Gordon of Gananoque, to proclaim this act on as early a day as he conveniently can, to Chalmers' Church Congregation, and authorize any ordained minister of the Presbytery, who may be supplying the pulpit of Chalmers' Church, to preside at meetings of its session.

Messrs. Rogers, and Gregg, and Wilson, were appointed the Presbytery's Home Mission Committee for the ensuing year—Mr. Gregg, Convener.

Messrs. Gregg and Chesnut were appointed to moderate in a call in the united congregations of Roslin and Melrose.

Mr. Gordon of Gananoque, applied for leave of absence for six months in Scotland, which was granted on condition of his providing suitable supplies for his pulpit.

WILLIAM GREGG, *Pres. Clerk*.

## PRESBYTERY OF COBOURG.

The Presbytery of Cobourg met in St. Andrew's Church, the twelfth June.

The commission of Elders appointed to attend the ensuing Synod, were received and approved, and the elders names placed upon the Roll.

An intimation having been given in the papers that, congregations in connection with the Presbyterian Church in Canada, intended supplying instrumental music in the public Worship of God, the Session of Grafton presented an overture, praying the Presbytery to take such measures as may be necessary to prevent the introduction of instrumental music into the sanctuary, in connection with this church.

The Presbytery agreed to transmit the overture to the ensuing meeting of Synod.

The subject of Union with the United Presbyterian Church, was brought before the Presbytery, by several resolutions transmitted by the Congregations of Grafton and Colborne, which Resolutions the Presbytery agreed to transmit to the Synod.

The Presbytery agreed to meet at Trenton, on Wednesday, 25th July, at 11 o'clock, A. M., for the purpose of ordaining Rev. James A. Thomson, to the office of the holy ministry in connection with the Presbyterian Church of Canada.

The Statistical Returns of the various congregations were examined, and the Presbytery was happy to find that, in general, they exhibit a considerable advance over last year.

Rev. Mr. Smith stated that, the state of his health was such, that a season of rest was necessary for complete restoration. The Presbytery sympathised with him and his people, and unanimously agreed to supply the congregation during his absence, as far as possible. Messrs. McLeod and McKenzie were appointed to make the necessary arrangements.

W. SMITH, Presbytery Clerk.

## PRESBYTERY OF HAMILTON.

## INDUCTION AT ST. CATHERINES.

The Presbytery of Hamilton met at St. Catharines according to appointment on the 11th ult. for the induction of the Rev. R. F. Burns to the pastoral charge of the congregation there in connection with the Presbyterian Church of Canada. Present, Mr. James Pirie, Moderator; Mr. Choyne, Ministers; Mr. Dougan, an Elder, was requested to sit with them. Mr. Cheyno was appointed Clerk. The edict was returned as duly served, and the Presbytery having intimated that they were ready to receive objections, if there were any, to the life, doctrine or character of the Rev. F. Burns, and none having been brought forward, the Presbytery resolved to proceed with the induction. Mr. Pirie preached an appropriate discourse from Psalm 14th, after which the usual questions were put to Mr. Burns and satisfactory answers having been received, Mr. Burns was inducted by prayer to the Pastoral charge of the Congregation, and received, the right hand of fellowship. Mr. Cheyno addressed the Minister, and, in the absence of the Rev. Mr. Irvine, who had been appointed by the Presbytery to discharge the duty, Mr. Cheyno also addressed the people. After the service Mr. Burns was cordially welcomed by the Congregation as their Pastor in the usual way. The Presbytery afterwards met and Mr. Burns name was added to the roll. Mr. Burns requested that Assessors might be appointed to constitute a Session; whereupon Rev. James Pirie, and Mr. Peter Christie, Elder of Niagara, and Mr. Dougan, St. Catharines, were appointed.

In the evening there was a service held in the Town Hall, where a number of the inhabitants of St. Catharines attended, and the Ministers of the different religious denominations with the exception of the Episcopal Church. There were said to be present over three hundred. The Hall

was quite filled. They thus showed that they felt an interest in this auspicious occasion as one pregnant with good results to the town in its future progress. The Rev. Mr. Cheyno was requested to occupy the Chair. After prayer by the Rev. Mr. Pirie, refreshments were served. When the refreshments were over, after a few introductory remarks by the Chairman, the audience was addressed by the Rev. Mr. Creighton of the Wesleyan, Mr. Ryerson of the Baptist, and Mr. Robertson of the American Presbyterian Church in very appropriate and excellent speeches. They cordially welcomed Mr. Burns as a fellow labourer in that part of the vineyard. The speeches were intermingled with delightful music by the choir. The benediction was then pronounced by the chairman and the audience dismissed seemingly highly delighted with the whole affair. St. Catharines is a town of great importance and is increasing very rapidly. It enjoys many important advantages. It has unlimited supply of water privileges for purposes of machinery, and stands in the midst of a fertile and flourishing country. It is of great importance to have a Minister of talent and zeal, such as Mr. Burns, placed in such a field, presenting scope for Missionary enterprise. It is no doubt destined through the enterprise of its inhabitants to become a place of considerable importance, and it is no less important to its welfare that it should have brought to bear upon it moral and religious influences.—Communicated.

## UNION MEETING—GRAFTON.

The following Resolutions were forwarded to us shortly after the meeting at which they were adopted:—

At a meeting of the members of the Free Church, Grafton, called together for the purpose of taking into consideration the contemplated Union of the Free and United Presbyterian Churches, the Rev. Mr. McKenzie, of Baltimore, was called to the Chair, and Thomas J. Milligan appointed Secretary.

The following Resolutions were unanimously carried:—

1st. Moved by D. McRae, seconded by Mr. John Munro, That we hail with pleasure every approach to an Ecclesiastical Union between the Free Church of Canada and the United Presbyterian Church, and regret that any unnecessary obstacles should be permitted to hinder that Union from being speedily, harmoniously, and completely effected.

2nd. Moved by Mr. W. Rutherford, seconded by Mr. G. Robson, That since both these branches of the Church are guided by substantially the same standards of religious doctrine, discipline, government, and worship, nothing short of holding the truth in unrighteousness, or a necessary compromise of great and important principles, on the part of one or other of these branches of the Church, should perpetuate the present schism existing between them.

3rd. Moved by Mr. W. Glover, seconded by Mr. J. Russell, That a Union, such as we now desire, would be greatly to the benefit of the Presbyterian community, by uniting small congregations of each body into larger, thereby lessening, in many instances, the difficulties of ministerial support, and affording to pastors much wider fields of usefulness.

4th. Moved by Mr. James S. Carruthers, seconded by Mr. A. Runciman, That such a Union is, to a great extent, already in existence, as respects the membership of both communities, the congregations generally of both branches of the Church made up of various denominations of Presbyterians, who act harmoniously, and illustrate satisfactorily that the whole Presbyterian family not only may, but should dwell together in unity.

5th. Moved by Rev. Mr. Smith, seconded by Mr. R. Johnston, That the present mode of dis-

cussing the Union in the public prints is likely to do injury, and might be much better left to the Committee appointed by both Synods.

6th. Moved by Mr. W. Logan, seconded by Mr. Craig, That these Resolutions be forwarded to the Presbytery of Cobourg, for transmission to the Synod of the Free Church, about to assemble at Montreal, and sent for insertion in the *Record* and *U. P. Magazine*.

## REPORT OF THE COLLEGE COMMITTEE.

I. In presenting their Annual Report to the Synod, the College Committee would advert with thankfulness to the continued prosperity of the educational institute. The number of students in attendance last session was 43; of whom 16 were in the theological department, 20 were non-theological students, and 7 were receiving instruction from Mr. Smith, to prepare them for entering on the curriculum.

II. From the resolution adopted three years ago, to continue in the literary classes some whose admission to the Divinity Hall it was thought might be advantageously postponed, the number of candidates for licensure, at the expiry of this session, is less than it would otherwise have been. The Committee expect, however, that a correspondingly greater number will be in readiness next year for the public service of the Church. Meanwhile three labourers are about to go forth to the work, as soon as the Presbyteries shall have been satisfied of their qualifications. These will prove an accession in one of the most necessities of the Church's departments, all of them possessing the Gaelic language, and being adapted to minister to the Highland emigrants and settlers.

III. An account of the studies with which the young men in the different classes have been engaged during last session, has been drawn up by the Professors and Mr. Smith, and is inserted in the *Ecclesiastical Record* for May last. It was prepared and published, partly for the satisfaction of the Synod, and partly to guide Presbyteries in the examination of students.

IV. The Committee have been instructed to prepare, and to lay before the Synod, a curriculum which it could recommend for the Synod's adoption, beg respectfully to submit the following:—

*Preliminary Class.*—For those who, on examination, are not found qualified to enter upon the course properly so called. Arithmetic and Mathematics; English Grammar; Elements of Civil History; Elements of Latin and Greek.

*Non-Theological Course.*

1. First year—Classics; Mathematics; English Composition.
2. Second year—Classics; Junior Philosophy, (Logic and Metaphysics;) Physical Science, (Natural Philosophy, Chemistry, or Natural History;) History and English Literature, (Junior Department.)
3. Third year—Senior Philosophy, (Metaphysics and Ethics;) Junior Hebrew; Physical Science, (Geology;) History and Literature, (Senior Department.)

*Theological Course.*

1. First year—Evidences of Natural and Revealed Religion; Senior Hebrew; Church History; Exposition of Scripture.
2. Second year—Systematic Theology; Church History; Hermeneutics and Biblical History; Pastoral Theology.
3. Third year—Systematic Theology; Hermeneutics and Biblical Criticism; Pastoral Theology.

The principal difference between the curriculum submitted, and that which has hitherto been followed, is, that students in the first year of the theological course are, according to the scheme proposed, required to attend a class, to be con-

ducted by Professor Young, for the critical exposition of Scripture. In this class, select portions, particularly of the Old Testament Scriptures, are read by the students in the original, and critically expounded by the Professor. This, in the opinion of the Committee, will not interfere with, but, on the contrary, be an excellent preparation for the formal and systematic study of hermeneutics and Biblical criticism, under Dr. Willis, in the two last years of the theological course. The curriculum is submitted, not as the best that could be devised, but as the best which it seems possible to adopt in present circumstances, with a staff of only two professors. The Committee are of opinion that the appointment, when that shall be found practicable, of a third professor, to fill the chair of Biblical Criticism and Hermeneutics, and to whom the teaching of the Hebrew language might also be committed, would be of great advantage. When the Church is in circumstances to make such an appointment, other modifications of the curriculum now submitted by the Committee will probably suggest themselves as desirable.

What has principally rendered the services of a tutor in Knox's College indispensable, is the fact that the great majority of the young men who come up to Toronto to study for the ministry are unable to profit by the Latin and Greek classes as at present conducted in University College. Your Committee are happy to be able to report that they have good hopes of such an alteration being effected, as will render the classes in University College suitable for the generality of the students of this Church. And that nothing may be left undone to secure so important a result, it is suggested that a small Committee be nominated specially to attend to this matter, with authority to confer, in name of the Synod, with the Senate of the University, the Government, or any individuals who have it in their power to promote the object desired by the Synod. In the event of this object being accomplished, it may not be necessary for the Synod to retain the services of a tutor in Knox's College beyond next session.

VI. As some irregularity has been found to prevail throughout the Church, in the matter of the examination of students, the Committee would respectfully call the attention of the Synod to the subject, and request this Court to make such regulations, and give such directions, as in its wisdom it may see fit, to remedy the defects which exist, and to secure the thorough, regular, and efficient examination of the students of the Church, both prior to their entering upon their studies in Knox's College, and at the different stages of their course.

VII. The Committee beg to urge upon the Synod the importance of taking decided steps towards the erection of College buildings. This matter having been committed into the hands of a special Committee, your Committee would not have adverted to it, had it not been well known that nothing practical had been effected during the past year. The necessity for College buildings becomes every year more and more urgent; and it is hoped that the Synod will not pass by without such an expression of the mind of the Committee, as will secure the most vigorous action during the ensuing year.

VIII. In conclusion, it is recommended that the College Committee, now to be appointed by the Synod, should contain one member, who might, even when it was impossible for him to attend the meetings of the Committee, still to give the Committee the benefit of his opinion, and convey also the sentiments of his co-presbyters, by correspondence, who might take it especially in charge to keep alive an interest in the College, within the bounds of the Presbytery to which he belonged, and to urge upon the Presbytery from time to time the consideration of such measures, and the adoption of such courses of action, as should seem best fitted in any way to

strengthen the foundations, and to increase the efficiency of the great central institution of our Church.

REPORT OF WIDOWS' FUND COMMITTEE,

For year ending 31st May, 1855.

Your Committee are glad to report to the Synod that the Fund is, on the whole, in a prosperous condition, although not in a position to justify any relaxation of the efforts of the friends of the Church in aid of this most important object.

The following is a statement of the receipts and expenditure for the past year, and also of the present position of the Fund—

RECEIPTS AND EXPENDITURE OF THE MINISTERS' WIDOWS' AND ORPHANS' FUND, OF THE PRESBYTERIAN CHURCH OF CANADA, FOR THE YEAR ENDING 31ST MAY, 1855.

RECEIPTS.	
1. Congregational Collections reported up to date	£392 10 14
2. Annual rates paid by Ministers, and fines	153 0 0
3. Donations	1 11 3
4. Interest	155 10 94
5. Principal invested, repaid	95 0 6
6. Bal. on hand at beginning of year	439 11 44
<b>Total receipts for year</b>	<b>£1147 7 04</b>

EXPENDITURE.	
1. Annuities—2, £30 each; 1, £35, 2, £37 10s. each; 1, half-yearly payment, £15	£185 0 0
2. Proportion of Agent's salary	50 0 0
3. Postage, discount on drafts	2 19 6
4. Invested in purchase of debentures	666 0 04
5. Minister's rate repaid with interest	2 3 9
6. Blank Book for Ledger, Stationery, and incidental expenses	2 0 0
Balance in hand	239 3 9
	1147 7 04

STATE OF THE MINISTERS' WIDOWS' AND ORPHANS' FUND, OF THE PRESBYTERIAN CHURCH OF CANADA, 31ST MAY, 1855.

1. Number of Annuitants—1, having annuities of £30 each; 2, having annuities of £37 10s. each

Total charge at present for annuities £195 0 0

2. Number of Ministers at present contributing.

Presbytery of Toronto	16
“ Cobourg	6
“ Kingston	6
“ Brockville	4
“ Perth	9
Presbytery of Montreal	13
“ London	16
“ Hamilton	11
	81

3. Amount invested in debentures bearing interest at 6 per cent.

Debentures of County of Waterloo	£1019 0 0
Do. Town of Sarma	500 0 0
Do. Township of Dereham	1939 17 0
Do. County of Middlesex	600 0 0
	£4058 17 0

4. Money in hand for investment 239 3 9

During the past year one annuitant has come upon the fund, making now six in all.

The Committee rejoice to observe that so many ministers of the Church contribute to this fund. There are, however, several who are non-contributors. The Committee deeply regret this, as they regard it as a duty which ministers owe not only to themselves and to those depending

upon them, but also to their congregations, to put themselves in a position to enable those surviving them to benefit by this fund.

The Committee also earnestly recommend that measures should yet be taken for drawing forth the interest and zeal of such congregations as have not contributed in an adequate measure to this most important fund. The Committee suggest that the Synod should recommend this point to the consideration of Presbyteries.

The Committee, while thankful for the success which has attended the efforts made to raise this fund, are decidedly of opinion that it would be unsafe to lay aside the annual congregational collections until the vested capital shall have accumulated very considerably above the present sum

In name, and by appointment of Committee,  
W. REID, Sec'y and Treasurer.

REPORT OF COMMITTEE ON STATISTICS.

In presenting this Report, the Committee on Statistics have to state, with regret, that the papers submitted to them, although more complete than those of last year, are nevertheless far from being satisfactory. Some of the Reports are most full and accurate, others are exceedingly meagre and incomplete. The Presbytery of Brockville, for instance, has rendered no Presbyterial Report; and only one Congregational Report—that of Prescott—has reached the Committee. The Synod will perceive, then, that only an approximation to a full Report can be expected from the Committee.

The Committee would, in the first place, call the attention of Synod to the Congregations that have disregarded this part of duty. A hope is expressed that some definite action may be taken by the Synod in this matter, to insure for the future greater regularity. If no notice be taken of these irregularities, it is useless to call for Reports, or to appoint a Committee to examine them.

Those who have neglected to make returns are the following:—In the Presbytery of Montreal—3—Quebec, Osabrack, Lingwick. Ottawa—0. Brockville—3—All, except Prescott. Kingston—0. Cobourg—0. Toronto—1—King and Vaughan. Hamilton—1—Fergus, Guolph, Paris, Nassaga. London—1—Ingersoll. [weya.

Total, 12 Congregations not reported. It is but justice to state, in reference to Guelph, that the books of the Congregation have been destroyed by fire.

(It will be seen that since the meeting of Synod, returns have been received from several of the above Congregations.)

MEMBERSHIP AND PASTORAL VISITATIONS.

The returns handed in to the Committee are very full, as far as they extend, in exhibiting the strength of the Church in point of membership; and it is pleasing to record, and to report to the Synod, that out of 104 ministers, only two are said not to visit their flocks. The fact that all the ministers within the bounds preach at least twice every Lord's day, and that most have appointments also during the week, combined with the circumstance already mentioned, will present to the Church and the world a favourable view of the real members of our Synod.

LIBRARIES—MANSES.

It is with much pleasure that the Committee note the fact that Congregational Libraries are being extensively formed throughout the bounds. Sabbath School Libraries, containing several thousand volumes are found connected with our Churches, and it is hoped that such will continue to be the case. At the same time the Committee would most earnestly submit to the Synod

whether it would not be desirable to make an emphatic declaration in favour of Congregational Libraries

There is another matter which also has much interested the Committee, that, namely, of Manse and Glebes. It is not necessary to state to the Synod how much the possession of a Manse and Glebe may contribute to supplement a small salary, and otherwise conduce to the comforts of a minister; nor is it necessary to say that there are great facilities in a young country, like Canada, for acquiring at least a glebe. The Synod has already anticipated the recommendation of the Committee in this matter, in the deliverance which it has given.

The following tabular statement will give, at a glance, the state of the Church, as regards the subjects already just referred to:—

PRESBYTERIES.	No. of Ministers.	No. of Members.	Increase of Members, 1855.	No. of Congreg. and Stations.	No. of Vols. in Cong. Libraries.	Manses and Glebes.	Value of Manses, &c.	Value of Churches.
Montreal.....	16	1,644	177	5	824	5	£1,305	£9,620
Ottawa.....	11	1,491	107	4	700	5	1,395	2,750
Brockville.....	4	1,171	19	..	..	..	1,400	1,400
Kingston.....	4	585	84	..	220	3	6350	3,570
Cobourg.....	10	1,778	143	2	25	3	2,325	10,675
Toronto.....	20	1,858	209	6	1,967	3	700	7,650
Hamilton.....	16	1,530	115	3	730	4	250	7,790
London.....	20	2,142	205	3	570	25	5,034	49,805
Total.....	104	11,191	1,509	25	5,036	95	10,912	49,805

The material property belonging to the Church, according to the above statement, is between £90,000 and £70,000.

FINANCIAL STATEMENT.

The Committee will now proceed to give a synopsis of the condition of the Church in a financial point of view. They are not able, and they regret this, to institute a comparison between the present and the past year. The data furnished to them apply exclusively to the current year; and some of the Congregations that elicited special remarks last year, are not reported at all this year. Still it is the impression of the Committee that a forward movement has been made.

MINISTERS' STIPENDS.

There is, upon the whole, an improvement in the amounts paid to ministers, but the Committee cannot say to what extent. It is evident that the recommendation of last Synod has not been come up to; nay, there are still seven ministers in receipt of less than £100. They are the following:—

- Presbytery of Montreal, 4—Metis, £80; Leeds, £80; English River, £95; St. Therese, £46.
- Do. do. Ottawa, 1—Pembroke, £57.
- Do. do. Brockville—No Report.
- Do. do. Kingston, 0.
- Do. do. Cobourg, 0.
- Do. do. Toronto, 0.
- Do. do. Hamilton, 2—Saltfleet, £85; Owen's Sound, £78

The lowest on the list is St. Therese, £46. The lowest last year was Osnabruck, with some-

thing like £30. There is no Report this year from that Congregation, and the Committee cannot say whether any or what improvement has taken place.

In looking over the column devoted to stipend, the Committee have ascertained the following items of interest:—

— and under £100 .....	7 ministers.
£100 and under 150.....	50 "
150 and under 200.....	13 "
200 and under 300.....	6 "
300 and under 400.....	2 "
400.....	2 "

It thus appears that at least two-thirds of the ministers receive less than £150 each per annum; and also that one receives the smallittance of £46, and others the sum of £400 each.

KNOX'S COLLEGE.

Very few of our Congregations have failed this year to contribute to the funds of our educational institute, still the amount is not such as the friends of the College would desire. The following have not contributed:—

- Presbytery of Montreal, 6—Lachute, St. Therese, Indian Lands, St. Eustache, Cornwall, Durham.
- Do. do. Ottawa, 1—Wakefield.
- Do. do. Brockville—No Report.
- Do. do. Kingston, 2—Chalmers Church, Kingston, Demorestville.
- Do. do. Cobourg, 2—Baltimore, Cartwright.
- Do. do. Toronto, 0.
- Do. do. Hamilton, 1—Niagara.
- Do. do. London, 3—Amherstburg, Saugeen, Buxton.

Total non-contributors to Knox's College, 13.

FRENCH CANADIAN MISSIONARY SOCIETY.

The following Congregations have not taken up the Synodical Collection for this most excellent institution. It has more claims on us, as the Presbyterian Church of Canada, than perhaps any other benevolent association can have. It appeals to our patriotism, as well as to our Christianity.

There are only eight who have failed. They are the following:—

- Presbytery of Montreal, 4—Metis, Lachute, Lancaster, English River.
- Do. do. Ottawa, 0.
- Do. do. Brockville—No Report.
- Do. do. Cobourg, 0.
- Do. do. Kingston, 1—Brook Street Church, Kingston.
- Do. do. Toronto, 0.
- Do. do. Hamilton, 1—Niagara.
- Do. do. London, 2—Chatham, Saugeen.

FOREIGN AND JEWISH MISSIONS.

The contributions for this scheme have been very generally taken up, and, it would appear, with considerable success. The following Congregations, however, have not sent in returns of contributions to this interesting object:—Presbytery of

- Montreal....2—Metis, Durham.
- Ottawa.....0.
- Brockville....—No Report.
- Kingston....2—Brook Street Church, Kingston, Demorestville.
- Cobourg....2—S. Cavan, Otonabee.
- Toronto....2—Chinguacousy, Streetsville.
- Hamilton....0.
- London.....3—N. Easthope, Sarnia, Saugeen.

Total, 11 Congregations.

WIDOWS' AND ORPHANS' FUND.

This scheme, the Committee believe, is very dear to the Church, and it is gratifying to state that, upon the whole, the collections in its behalf have been very generally taken up. All the Congregations in the Presbyteries of Ottawa and Kingston have contributed, and in the other Presbyteries only eleven have failed to do so. These are—

- Presbytery of Montreal, 2—Metis, English River

- Do. do. Toronto, 4—Chinguacousy, York Mills, Acton, Barrie.
- Do. do. Hamilton, 1—Wellington Square.
- Do. do. London, 1—Aldborough.

PRESBYTERY'S HOME MISSION FUND.

In the different Presbyteries considerable sums have been raised for local missionary work. It is a pleasing fact that some Presbyteries—those of Ottawa and London for instance—have laid down a systematic plan for meeting the destitution, by personal services on the part of the members, besides contributing to the support of missionaries,—with the exception of the town of Cobourg and Hamilton, from which handsome contributions are yet expected, from which collections could reasonably have been looked for, have contributed to this fund.

BURSARIES.

This column can be dismissed in a few lines. Only four Congregations within the bounds are reported as having contributed. Their names deserve a place in this Report, as an example and encouragement to others. They are—Galt; Knox's Church, Hamilton; St. Gabriel Street Church, Montreal; and Ramsey.

FINANCIAL STATEMENT—1855.

PRESBYTERIES	Stipends.	College.	French Canadian Miss. Socy.	Buxton Synod Fund.	French and In- dian Ms.	Widows' & Or- phans' Fund.	Presby's Home Miss Fund.	Churches and Manses.	Miscellaneous.	Total
Montreal.....	1,861	840	154	30	106	44	85	1,027	1,097	4,198
Ottawa.....	1,215	41	40	27	38	22	28	362	227	1,193
Brockville....	159	5	1	2	5	5	7	19	33	335
Kingston.....	830	24	16	16	18	91	33	329	319	1,509
Cobourg.....	1,591	81	16	16	63	17	61	1,158	347	2,805
Toronto.....	1,836	190	66	45	66	53	73	847	954	3,885
Hamilton.....	2,009	265	61	60	135	121	183	1,137	900	4,137
London.....	1,246	133	56	65	99	65	201	781	227	2,273
Total.....	11,469	840	445	307	530	348	765	5,664	4,198	21,417

The Committee have thus gone over the tables and matters submitted to them, and called the attention of Synod to what they conceived to be worthy of observation. They submit, in a tabular form, the Church's financial condition; and they feel that they may congratulate the Synod on the respectable appearance which our Presbyteries make.

Hamilton is the Pro-sbytery that raises the largest amount of money, and Cote Street Church, Montreal, the Congregation. In the latter case, the sum is £1,435 5s. 8d.

The Committee feel that they are safe in calculating that the Congregations not reported, raise in the way of stipend at least £1,000. Let the amount thus raised—say £12,500—be equally divided among the 104 ministers, and the share of each would be a fraction over £120.

In conclusion, the Committee cannot close their Report without adverting to the short history of our separate organization as a Church. Eleven years since, the ministers of the Free Presbyterian Church of Canada amounted to 22; now they number 104, with a membership of 1,200 souls, raising yearly, for sustentation and missionary purposes, £25,000, and possessed of property estimated moderately at £60,000. The Lord hath done great things for us, and it becometh us to be glad.

All which is respectfully submitted.

S. C. FRASER, *Conventer.*

#### STUDENTS' MISSIONARY ASSOCIATION, BELFAST.

Wo copy from the Juno number of the *Missionary Herald* of the Presbyterian Church in Ireland, the following report of the Belfast Branch of the Students' Missionary Association. We rejoice to know that the students in Belfast, as in Edinburgh and in our own Church, give their attention directly to the great cause of Missions:—

In presenting their Report for the past year, your Committee have to state that the operations of your mission have not been characterized by any new or striking events. With reference to the union effected between your Association and that of the Irish Students in attendance at the Edinburgh Colleges, we have to report that the utmost cordiality and good feeling have subsisted between the two branches of the Association, and that there has been a very marked exhibition of Christian co-operation in their joint efforts for carrying out the objects contemplated by your Society—the evangelization of your native land.

During the greater part of the year, the congregation of Ballinaglen was deprived of the active services of its pastor, Mr. Brannigan. At the earnest request of the Directors of the Irish Mission in Edinburgh, your Committee consented to release him for a time from his charge, that he might organize and superintend a Mission to Romanists in that city. His place, however, was ably supplied by the Rev. Mr. Keegan, under whose ministry the congregation continued to flourish. On Mr. Brannigan's return from Edinburgh, he was appointed by the General Assembly's Board of Directors as itinerant throughout the counties of Sligo and Mayo.

In consequence of a resolution passed at the close of last session, to the effect, "that in future, you retain no agents in Connaught except licentiate or ordained ministers," John Caldwell, who for many years filled the office of Scripture-reader, to the entire satisfaction of the Association, ceased to be your agent, but continues in his former sphere of labours, under the control of the Mission Directors.

The Mission of Clogher has mainly occupied your Committee's attention. The accounts of the progress of the work in that district are of

the most cheering character. Your missionary, Mr. Barnett, has been labouring here with his wonted zeal and faithfulness, he was ably assisted by Mr. Kelso, whom, last year, you appointed as second missionary to that station. In the machinery and method of work at Clogher, there is no change from that reported twelve months ago. It consists of the same three stations and schools—Clogher, Battlefield, and Frenchpark. In common with all the Mission-schools in Connaught, the number in attendance on your schools has decreased during the past year, owing to the increased efficiency of the National Schools and the unabated violence of the Romanish priesthood. Though the School at Clogher has diminished in numbers, the attendance at public worship continues steady, and there is evidence that a work of grace is going on in many souls. The children have manifested their zeal for the cause of Christ, by forwarding to the treasurer of the Home Missions the sum of thirty shillings, one half being the savings of three young people connected with the Sabbath-school. In addition to the ordinary services on the Lord's-day, and the Bible-classes on Tuesday, your missionaries commenced a weekly prayer-meeting, held in rotation, in several of the houses in the neighborhood.—These meetings have proved most successful and interesting. Many who would not go to the Mission-station gladly avail themselves of the opportunity thus afforded for hearing the Gospel preached in all its simplicity in the house of a neighbor, while the attendance much exceeds the ordinary Sabbath meetings.

At Rattlefield the attendance of Romanists at the schools has continued larger than at the other stations.

Frenchpark maintains its ground, with its little school and invaluable teacher, in the midst of much determined opposition and annoyance. The children still attend the school during the day, and the more advanced in years like Nicodemus of old, come at night to be instructed in the truth that saves. Your missionaries held regular services here on Sabbath evenings. The house in which they met was generally crowded, and one half at least, were Romanists, who most attentively listened to the preaching of the Word. Your missionaries witnessed strange and exciting scenes going to and returning from these meetings. They were constantly assailed by a large mob, not only with shouting and all sorts of vile names, but also with missiles of various kinds. These outrages having been persisted in for several Sabbaths, a remonstrance was sent to the parish priest, which had the effect of preventing the occurrence of similar disturbances.

Your missionaries have great reason for thankfulness and renewed zeal, because of the amount of Scriptural knowledge possessed by those who attend and the growing seriousness manifested with regard to spiritual things—"a hopeful evidence," writes Mr. Barnett, "that we have an increase of true religion, and that God's purposes towards us are mercy and grace." "During the past year," he continues, "I have had more decided indications of the Spirit's work, in connexion with the preaching of the Word, than during any previous season of my labors. The careless have been awakened—the hardened have been subdued—the formal have been led to seek after a saving work of grace, and some who were once bitter enemies to our work, show themselves friendly and cordial."

Your Committee have further to report, that Mr. Kelso having received a call to labour in another portion of the Lord's vineyard, is no longer in connexion with you. Mr. Barnett now stands alone with the heavy duties of the three stations devolving upon him. It is quite impossible for him to overtake all the work, but your Committee hope that before long you will send forth another agent to supply the place left vacant by Mr. Kelso's removal.

Ten years have now elapsed since your Asso-

ciation was organized. During that period extensive changes have taken place in the social, moral, and religious condition of Connaught. When your minister first went thither, no man stood by him. Alone he encountered the hostility of the priesthood—single handed he opposed the ignorance and bigot-zeal of a superstitious people. But God was with him and with mighty hand opened the way for the proclamation of the Gospel. The famine came, with its blighting influence, and the pestilence followed. Both were God's appointed instruments for good. They obtained for your missionary access to hearts and homes which might otherwise have remained closed against him. He received a welcome from the destitute and dying, for he bore words of comfort—he came with a message of life. The priest protested in vain—all his altar denunciations were unable to arrest the progress of your mission. Sorrow and death had broken the spell of his power, and now throughout Connaught, the word of God is preached and listened to with attention. Before the light and liberty of the religion of Christ, the darkness and despotism of popery are fast receding. What was lately a wilderness, wild and barren, now begins to rejoice and blossom as the rose. On the skirts of the horizon, dark as the midnight sky, without one ray of light to cheer the heart, a brighter day begins to dawn. Ignorance is vanishing; superstitious notions and practices are passing away, truth and godliness are transforming the poor down-trodden Romanists of the West. But much remains to be done. Connaught though improved, is still a waste—its green spots are few—its fountains widely separated. The light begins to dawn, but the perfect glory of the noon-day seems still far distant. Let us work—let us pray that God may hasten the happy time when the wilderness shall become a fruitful field, watered by fertilizing streams, and waving with golden grain, when the sun's meridian splendour shall dispel all clouds, and lighten the domains of darkness throughout our native land.

#### WANDERING STARS.

"Wandering stars to whom is reserved the blackness of darkness forever"—Jude 13.

Perhaps an astronomical critic would observe that also teachers are represented as planetary or wandering stars, that in their eccentricities run out in an eternal aphelion from the Sun of Righteousness, beyond the system which he warms, illuminates and beautifies; and are constantly receding from the fountain of light, life, and bliss; and therefore must wander through the blackness of darkness forever. A darkness unpierced by one ray from the great Sun and Centre of the moral world, "Blackness of darkness"—an abstract predicated of an abstract. How gloomy and strong the expression!—*New York Observer.*

TWO METHODS OF PRESENTING THE GOSPEL.—There are two methods of presenting the gospel, the one unfolds it as a system of doctrine, the other as provision for souls. In the former case, every part is made to fit into some theological scheme; and in the other, every part is made to suit the nature, and meet the wants of mind.—The former method has been tried for ages, and the world is tired of it, the importance of the latter is beginning to be felt more deeply than ever, and the most thinking teachers of every church are employing it with energy and success. This was the method Jesus adopted. He spoke not to systems but souls. His words were spirit and life. This seems the only method of presenting the gospel so as to realize its grand design.—*Rev. David Thomson (Stockwell).*

The more honor God has in any way put upon us, the more honor we must study to give to him.



And Financial Statement, for the Year ending 31st May, 1855.

Ministers' Stipend.			Sources of Stipend.			Amount contributed for Knox's College.			French Canadian Missionary Society.			Duxton Mission, and Syr. d Fund.			Foreign and Jewish Missions.			Ministers' Widows' and Orphans' Fund.			Presbytery's Home Mission Fund.			Bursaries.			Manse and Glebe & their Value.			Value of Church.			Debt on Church and Manse.			Amount paid on Church and Manse during Year.			Miscellaneous Contributions.			Total Congregational Collections.					
£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
400	0	0	Seat R. and Col	110	0	0	12	2	2	8	0	0	15	0	0	30	0	0	4	13	1	.....	6500	2340	0	256	12	0	150	0	0	1286	17	3	1												
120	0	0	Subscriptions....	3	5	0	12	5	0	12	6	3	3	7	3	3	5	10	3	8	9	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....						
150	0	0	Vol. Contribut...	10	0	0	3	2	1	3	0	0	3	18	5	3	17	6	4	4	2	.....	450	75	0	5	0	0	22	11	4	131	11	0	2												
120	0	0	Do.....	2	11	4	2	16	10	2	17	9	2	14	9	1	17	8	4	5	7	.....	150	.....	.....	.....	.....	26	15	10	195	13	6	3													
100	0	0	Subscriptions....	6	0	0	2	7	6	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....								
125	0	0	Do.....	5	6	9	4	17	0	5	6	10	5	8	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....							
150	2	6	Do.....	3	0	0	8	5	0	6	11	0	11	9	0	2	0	0	3	11	0	.....	250	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....						
100	0	0	Do.....	3	16	3	2	13	0	2	5	6	2	17	2	3	15	2	.....	300	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....							
110	0	0	P. Rents & Sub.	5	4	9	2	10	0	2	16	3	2	15	3	2	5	6	3	8	3	.....	430	30	0	17	0	0	62	16	2	152	0	9	8												
125	0	0	Pew Rents.....	12	0	0	3	12	0	4	15	0	3	6	3	3	2	6	2	1	4	.....	500	375	271	10	87	10	0	27	10	0	295	18	0	10											
125	0	0	Subscriptions....	3	5	3	4	7	6	4	6	1	3	6	3	2	16	5	3	4	8	.....	100	970	250	0	67	10	0	65	17	9	221	2	7	11											
100	10	0	P. Rents & Sub.	5	0	0	4	13	6	5	3	9	6	1	6	4	0	0	5	8	2	.....	100	600	.....	50	0	0	70	0	0	350	17	0	12												
100	0	0	Subscriptions....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....										
104	10	0	Contributions....	1	15	7	3	5	0	3	15	0	1	15	7	3	10	0	3	8	0	.....	300	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....						
150	0	0	Coll & S. Rents	12	12	6	4	0	8	5	0	0	4	7	3	3	11	3	3	12	0	.....	350	15	0	16	0	0	42	0	0	321	13	9	14												
.....	.....	.....	.....	25	0	0	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....									
.....	.....	.....	.....	6	5	11	3	5	0	2	13	9	3	10	0	1	18	9	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....							
161	19	10	Subscriptions....	18	5	0	7	15	0	9	10	5	10	19	2	7	0	0	21	15	7	.....	350	.....	.....	.....	.....	20	8	8	257	13	10	1													
100	0	0	Pow Rents.....	9	0	0	1	10	0	3	0	0	1	5	4	2	10	0	2	10	0	.....	150	700	.....	7	0	0	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....					
145	0	0	Pow Rents.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....									
101	10	0	Subscriptions....	1	1	10	2	10	9	0	15	0	3	7	11	1	6	0	2	12	6	.....	9	450	.....	.....	.....	5	5	11	118	9	3	4													
100	0	0	P. Rents & Sub.	5	10	0	4	10	0	4	0	0	4	0	0	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....								
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....									
100	0	0	Subscriptions....	12	0	0	6	18	1	4	2	6	10	18	3	5	12	6	21	3	1	.....	400	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....						
121	0	0	P. Rents & Sub.	5	9	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....									
111	2	6	Subscriptions....	8	10	0	8	0	0	6	3	9	12	10	0	6	0	0	20	3	4	.....	150	550	100	0	95	0	0	5	15	6	203	1	6	8											
152	0	0	Pow Rents.....	10	0	0	4	0	0	4	0	0	3	10	0	5	0	0	63	9	3	.....	1600	100	0	359	16	11	78	11	0	368	11	1	10												
230	0	0	Pow Rents.....	26	0	0	9	0	0	12	1	3	25	0	0	3	10	0	5	0	0	.....	4000	1000	500	0	75	0	0	80	0	0	497	10	6	11											
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....										
100	0	0	Subsc. & Rents	12	10	0	3	5	0	2	11	0	9	5	0	3	0	0	9	8	3	.....	300	350	187	0	50	0	0	12	10	0	202	9	3	13											
120	0	0	Pow Rents.....	6	18	8	1	5	4	2	11	7	3	4	9	2	17	8	5	18	9	.....	300	1200	50	0	150	0	0	32	19	2	358	15	1	11											
83	17	6	Contributions....	14	10	0	3	2	6	3	10	0	0	12	6	0	16	6	8	2	6	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....							
100	0	0	P. Rents & Sub	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....										
117	0	0	Pow Rents.....	2	10	9	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....									
100	0	0	Subscriptions....	1	5	0	3	0	0	2	10	0	1	5	0	2	0	0	7	12	6	.....	300	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....						
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....									
*50	0	0	Subscriptions....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....									
140	0	0	P. Rents & Sub.	6	0	0	4	0	0	3	10	0	2	0	0	4	3	11	.....	700	.....	401	17	7	17	10	0	569	1	6	1																
235	0	0	Pow Rents.....	25	0	0	15	0	0	12	10	0	18	10	0	2	10	0	20	0	0	.....	750	500	90	0	500	0	0	79	9	3	877	19	3	2											
175	0	0	Pow Rents.....	31	15	0	7	8	6	8	9	4	20	3	2	2	0	0	20	0	0	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....							
125	0	0	P. Rents & Sub	4	0	0	2	17	6	4	0	0	4	0	2	3	5	0	5	10	0	.....	475	700	50	0	107	0	0	26	16	1	252	9	10	4											
150	0	0	P. Rents & Sub.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....										
140	0	0	Subscriptions....	3	0	0	4	0	0	4	0	0	.....	.....	.....																																



Statistics of the Presbyterian Church of Canada,

DESIGNATION OF CONGREGATION.	NAME OF MINISTER.	Number of Families.	Number of Members.	Additions by Examination.	Additions by Certificate.	Diminution by Death, Transference, &c.	Number of Elders.	Number of Deacons.	Number of Managers or Trustees.	Diets of Worship.	Average Attendance.	Pastoral Visitations.	Week-day Lectures or Prayer Meetings.	Average Attendance.	No. on Roll of Sabbath School or B. Classes.	Volumes in Congregational Library.	Volumes in Sabbath School Library.	Services of Minister in Mission Field.	
<i>Presbytery of Perth.</i>																			
1 Osgoode	Wm. Lohead	90	144	8	7	8	4	6	2	250	1	1	15	110	50	120	3		
2 Gloucester		24	40	3	4	4	3	3	3	150	1			25	50				
3 Dalhousie, newly settled	James Geggie	187	9	2	2	4	3	4	2	300	1	occa		100		350	3		
4 McNab and Horton	S. C. Fraser, A. M.	191	6	21	6	6	6	4	2	500	1	3	60	100	100	200	3		
5 Knox's Church, Ottawa	Thomas Wardrop	60	68	15	3	1	5	2	2	80	1	occa		25		200	2		
6 Calvin Church, Pembroke	Andrew McVilvie	56	115	2	5	5	5	5	2	180	2	occa		40	50	80	3		
7 Wakefield	John Corbett	48	112	8	1	5	4	5	5	300	1	1	30			200			
8 Knox's Church, Beckwith	P. Gray	30								100	1							2	
9 Melville Church, Goulbourn		119	223	17	9	13	9	7	7	350	1	1	40	80	400	100			
10 Perth	James B. Duncan	100	14	5	5	3	4	10	2	270	1		12					3	
11 Aylmer and Nepean	John L. Gourlay	150	300	22	6	10	4	9	2	600	2	occa	2	70	180	100	250	3	
12 Ramsay	James Smith, A. M.																		
13 Bristol, newly settled	David Wardrop																		
<i>Presbytery of Montreal.</i>																			
1 Metis	William McAlister	50	61			2	9	5	2	120	1	2	20	65	160	20		4	
2 Quebec	W. B. Clark																		
3 St. Therese de Blainville	David Black	23	60	8	3	10	2	4	1	65	2	oca	25			300			
4 Lachute	Thomas Henry	163	6	1	6	7	7	8	2	400	2	1	20	60	400	100	occasion'l		
5 St. Gabriel Street, Montreal		120	160	28	24	18	3	10	2	400	2	2	50	120		300			
6 Indian Lands, &c.	Daniel Gordon	160	130	30		5	9	12	7	400	2	10		50					
7 Richmond	R. C. Swinton	75	75	9	9	2	4	6	2	250	occa	occa	36					occasion'l	
8 Osnabruck	J. C. Quin																		
9 Coit Street, Montreal	D. Fraser, A. M.	336	17	44	47	6	9	6	2	900	occa	3	285	300	130			occasion'l	
10 St. Eustache	William Scott	49	80	8	5	11	4	7	2	140	2	cca		30					
11 Lochuel	Duncan Cameron	100	60	12		8	10	4	2	600	2	11	40	150	144	146	occasion'l		
12 Cornwall	Hugh Campbell	45	60	6	21	2	2	2	2	150	2	1	50	60		150	occasion'l		
13 Lancaster	John Anderson	50	42			4	4	7	7	250	2	1	30						
14 Dalhousie		54	42			1	4	3	5	250	2	1	25						
15 St. Louis de Gonzague	Robt. McArthur	27	50	10	2	2	2	2	1	70	1			20			occasion'l		
16 Durham		24	70	7	12	6	3	3	3	100	2			12			occasion'l		
17 English River	John Milne	46	110	6	9	33	3	5	1	280	2	1	30	55	92	150			
18 Leeds	James McConechy	65	145	10	1	4	7	5	2	260	1	1	25	75		100	occasion'l		
19 Lingwick	Ewen McLean																		
<i>Presbytery of Hamilton.</i>																			
1 Saltfleet and Binbrook	George Cheyno	54	133	7	5	15	7	9	1	150	1	occa	40	60	130				
2 Dundas	M. Y. Stark, A. M.	60	121	5	5	11	5	4	9	200	2	1	15	75		400	occasion'l		
3 Galt	John Bayne, D. D.						14	15	1	700		2	50	125		200			
4 Wellington Square and Waterdown	Alex'r McLean	120	130	3	12	13	4	2	12	80	2			110	100	300	5 Sabb.		
5 Nain Church, &c., newly settled		30	55				3	3		100									
6 Hamilton, Knox's Church	Robert Irvine	360	25	106	91	11	8	2	2	750	2	1	90	275	500	350			
7 " McNab Street Church	David Inghs	60		14	1	3	3			125	1	1	20	60		100			
8 Owen Sound	John McKinnon	80	93	9	3	4	5	6	2	220	1	1	14	50		100	occasion'l		
9 Ayr	Duncan McKuar	150	232	26	36	12	5	7	1	500	1	1		60		200	4 weeks.		
10 Niagara	James Pirie	56	97		2	16	4	6	2	150	1	1	20	40		150			
11 Fergus	George Smolhe	450	13	39		13	6		1	35	1	1	30	80					
12 Guelph	Samuel Young																		
13 Caledonia, &c.	James Black	125	234	20	24	20	9	5	2	450	1	2	25	80		100	1		
14 Nassagaweya	Andrew J. McAulay	100	51	7	11		2	12	1	230	1			80					
15 Paris	Andrew Stevens																		
16 Brantford	J. Alexander	68	80				4	7	2	200				56		120			

CONGREGATIONAL UNION.

CONGREGATIONAL UNION.—The Congregational Union met this year at Kingston, and was attended by delegates from Massachusetts, Vermont, New York, and Michigan. The statistical returns for the year show that the body has now in the Province 69 churches, 139 stations, 57 ministers, 2,877 members, 59 chapels, valued at £36,380, and affording accommodation for 15,875 persons. The following Resolutions were unanimously adopted.—

CLERGY RESERVE COMMUTATION.—"Resolved: That this Union records its firm protest against

the appropriation of any part of the public domain to the support of the ministers of religion, and views with indignation the course which has been taken in the Commutation of the claims of individuals, by which it is to be feared there will be gained indirectly a very large endowment of certain churches, in spite of the often expressed decision of the Province upon that point."

SECTARIAN EDUCATION.—"Resolved: That this Union recognising with gratitude to the Giver of all good, the multiplied blessings that have resulted to our beloved country from its improved and efficient system of Common School Education, views with alarm and disapprobation the

efforts which are being made in certain quarters in favor of sectarian education, and enters its protest against the appropriation of public monies towards denominational objects of any kind, or in any shape whatever."

TRACT SOCIETY AND SLAVERY.—The Rev. Jas. Nall, Agent, having addressed the Union relative to the Upper Canada Religious Tract and Book Society, it was resolved: "That the religious tract and Book Society, represented by our brother Nall, especially that carried out by colportage, is one which claims the hearty co-operation of our churches; and that their Agent be requested to convey to the Society the deep

And Financial Statement, for the Year ending 31st May, 1855.

Ministers' Stipend.	Sources of Stipend.	Amount contributed for Knox's College.	French Canadian Missionary Society.	Boston Mission and Synod Fund.	Foreign and Jewish Mission.	Ministers' Widows' and Orphans' Fund.	Presbytery's Home Mission Fund.	Harris's.	Manso and Giebel Their Value.	Value of Church.	Debt on Church and Manso.	Amount paid on Church and Manso during year.	Miscellaneous Contrib.	Total Congregational Contributions
£ s. d.		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£	£	£ s.	£ s. d.	£ s. d.	£ s. d.
75 0 0	Subscriptions...	1 5 0	1 5 0	2 10 6	1 17 9	0 17 6	1 7 6	.....	200	200	12 0	.....	8 0 0	92 3 3
37 10 0	Subscriptions...	0 0 0	0 11 0	0 19 0	0 11 2	1 0 0	1 5 0	.....	80	80	.....	.....	.....	41 16 2
109 15 0	Sub. and Rents.	1 0 0	2 15 6	1 12 6	1 2 6	1 10 0	1 15 6	.....	300	300	25 0	12 10 0	15 0 0	147 1 0
225 5 0	Sub. add Rents.	15 15 0	6 14 2	6 10 0	3 15 5	6 0 0	8 10 0	.....	400	700	170 0	26 18 6	.....	401 12 10
57 1 2	Subscriptions...	1 0 2	1 10 0	1 15 0	3 1 3	0 15 0	0 15 0	.....	300	300	25 0 0	.....	4 2 5	123 19 10
100 0 0	Sub. and Rents.	0 0 0	3 15 0	1 5 0	1 15 0	1 0 0	0 13 1	.....	75	250	17 10	10 0	.....	118 8 1
120 0 0	Subscriptions...	8 16 3	3 3 5	4 16 3	5 13 6	2 10 0	2 11 9	.....	.....	.....	.....	.....	.....	147 10 11
26 5 0	Subscriptions...	2 16 10	1 16 7	2 13 9	1 6 6	1 1 7	0 15 0	.....	.....	.....	.....	.....	.....	34 15 4
175 0 3	Subscriptions...	4 0 0	8 0 0	2 0 0	12 0 0	2 0 0	5 0 0	.....	400	400	30 0	248 10 9	52 14 2	509 4 11
110 0 0	Sub. and Rents.	2 3 4	2 18 4	2 4 7	2 1 7	1 16 3	3 0 10	.....	500	500	60 0 0	.....	3 0 0	187 4 11
150 0 0	Sub. and Rents.	4 5 9	7 16 10	3 12 4	5 8 9	4 0 1	3 0 0	2 19 7	250	.....	.....	.....	121 12 11	301 19 4
60 0 0	Subscriptions...	2 10 0	.....	.....	.....	.....	.....	.....	150	70	17 0	.....	.....	1
46 0 0	Subscriptions...	56 5 0	10 12 6	10 15 0	12 3 9	10 7 0	.....	.....	.....	.....	.....	.....	11 5 2	62 9 3
120 0 0	Subscriptions...	.....	1 14 1	1 5 0	1 5 0	1 0 0	1 5 0	.....	150	.....	.....	.....	88 15 0	4
300 0 0	Subscriptions...	18 0 0	18 17 0	1 15 0	2 10 0	1 6 0	1 13 1	.....	700	80 0	70 0 0	.....	143 15 11	514 18 5
150 0 0	Subscriptions...	.....	6 5 0	6 0 0	6 0 0	6 0 0	10 0 0	12 10	450	.....	100 0 0	.....	40 0 0	314 0 0
.....	.....	1 0 0	0 6 0	0 10 0	0 7 6	0 15 0	56 0 0	.....	400	132 10	75 0 0	.....	.....	133 18 0
400 0 0	Weekly contrib.	50 0 0	117 15 0	15 0 0	64 11 2	17 10 0	15 0 0	.....	6000	1650 0	176 12 4	577 14 2	.....	1435 5 8
100 0 0	Subscriptions...	.....	2 0 0	2 0 0	2 0 0	1 13 0	1 13 0	.....	900	20 0	65 0 0	76 10 4	.....	185 16 4
120 0 0	Subscriptions...	14 0 0	2 10 0	.....	2 6	2 10 0	.....	.....	.....	.....	.....	.....	30 0 0	240 12 6
100 0 0	P. Rents & Sub.	.....	1 10 0	1 15 0	4 10 0	3 2 6	.....	.....	550	60 0	80 0 0	.....	28 12 6	218 10 0
140 0 0	Subscriptions...	8 19 6	.....	.....	3 11 5	2 0 6	.....	.....	308	400	27 0	215 10 0	10 8 3	300 9 8
50 0 0	Subscriptions...	.....	1 10 0	.....	.....	0 15 0	.....	.....	.....	.....	.....	.....	.....	14
60 0 0	Subscriptions...	.....	.....	.....	.....	.....	.....	.....	300	100 0	200 0 0	.....	1 0 0	17
95 0 0	Subscriptions...	1 15 0	.....	.....	1 15 0	.....	.....	.....	250	200	80 0	45 0 0	.....	18
80 0 9	Subscriptions...	2 0 0	2 0 0	2 0 0	1 13 0	1 13 0	.....	.....	.....	.....	.....	.....	76 10 6	185 16 4
85 4 0	Subscriptions...	9 5 0	2 5 0	2 10 0	2 3 2	1 19 0	1 17 11	.....	375	.....	.....	.....	.....	105 4 11
196 2 6	P. Rents & Sub.	13 10 0	3 0 0	4 15 0	2 8 6	5 15 0	9 10 0	.....	500	.....	24 16 0	141 8 3	3	376 9 3
270 0 6	Pew Rents	83 4 2	11 3 0	15 15 0	13 0 0	11 16 11	10 0 0	35 0 0	750	100 0	49 0 0	83 15 6	6	582 14 10
114 13 0	P. Rents & Sub.	3 17 0	3 16 0	2 10 0	1 12 6	.....	1 0 0	.....	50	650	20 0	200 0 0	15 0 0	342 10 4
350 0 0	Pew Rents	85 0 1	20 0 6	15 0 0	93 0 7	75 0 0	61 6 8	10 0 0	3000	300	0 213 14	0 313 6 4	.....	1236 7 9
300 0 0	Subscriptions...	30 0 0	7 0 0	3 0 0	.....	9 0 0	.....	.....	450	.....	450 0 0	147 0	.....	721 5 1
78 2 3	Subscriptions...	7 10 0	2 17 6	2 8 11	4 19 0	4 0 0	.....	.....	75	.....	.....	.....	.....	97 17 8
125 0 0	Subscriptions...	20 0 0	6 5 0	3 9 0	6 0 0	6 0 0	36 0 0	.....	200	500	100 0	100 0 0	.....	302 14 0
150 0 0	Pew Rents	.....	.....	1 7 0	2 11 9	2 10 0	58 15 7	.....	1100	350 0	.....	.....	.....	10
150 0 0	Pew Rents	10 0 0	8 0 0	4 0 0	10 0 0	3 10 0	.....	.....	600	600	250 0	59 0 0	35 0 0	279 10 0
140 0 0	Subscriptions...	13 0 0	5 0 0	5 8 9	6 5 0	2 0 0	4 10 0	.....	350	.....	.....	.....	97 6 3	273 10 0
100 0 0	Subscriptions...	.....	2 0 0	.....	3 10 0	2 5 0	.....	.....	.....	.....	.....	.....	.....	107 16 0
200 0 0	Subscriptions...	.....	3 17 9	1 15 0	1 3 11	.....	.....	.....	.....	.....	.....	.....	.....	15
.....	.....	.....	.....	2 10 0	3 16 3	3 5 0	.....	.....	.....	.....	109 0 0	57 10 6	.....	367 1 9

\* Contributed in connexion with Knox's Church.

and earnest conviction of this Union, that amongst other evils and sins now prevailing, the manifold and intolerable abomination of slavery should be set forth and condemned with unsparing fidelity by such an organization; and therefore that we do warmly approve of the strong testimony borne by the British Tract Society on this subject, and decidedly protest against the sinful silence of the American Tract Society."

RAILROADS AND THE LORD'S DAY.—"Resolved. That this Union desires at the present early

period in the history of Canadian Railways, to express its deep sense of the importance of an entire cessation, of all labour, travel, and traffic on the Lord's day; such cessation being manifestly required by the Divine Law, and only an act of justice to the employees, and to a Sabbath-keeping and Sabbath loving community."

TEMPERANCE CONVENTION.—"Resolved. That this union having understood that a Convention of the friends of Temperance has been called at Toronto on the 25th of October next, to secure

the speedy passing of a Prohibitory Liquor Law for this Province, appoints the Revs. W. F. Clark, K. M. Fenwick, E. Ebb, and J. T. Byrno, to attend as its representatives."

Those, who have found favor with God, should not give way to distrustful fears. God's favor far surpasses the world's frown

Even the mother of our Lord had need of an interest in Him as her Saviour, and would have been undone without it.

## UPPER CANADA RELIGIOUS TRACT SOCIETY.

To the Editor of the Record.

Sir,—Permit me through your columns to call the attention of the public to the present appointment of the Rev. James Nall as Agent of the Upper Canada Religious Tract Society. His duties are to preach, hold public meetings, and collect funds on behalf of the Society; to establish branches auxiliary to it, and to take the oversight of its Colporteurs.

I may add, that Mr. Nall is a Congregational Minister, of English birth and education, and an anti-slavery man. He has laboured in this Province for about twenty years. He never was an Agent of the American Tract Society, and is the only Agent now in the field under our direction.

Let me bespeak for Mr. Nall the confidence and liberal co-operation of all Christians. The cause which he is engaged to advocate is one that commends itself to every Christian and philanthropist. Its importance can scarcely be over-estimated. By means of Colportage the Gospel is carried to every door. The remote, the neglected, the sick have the glad tidings announced to them in instances where in all probability, instrumentally, but for this means, the sound would never reach.

The Society only waits for pecuniary means to occupy the whole of our territory. We are desirous of sending at least one labourer into each county. The men can easily be obtained; already more applications for employment have been received than can be entertained. We look therefore to the Christian public for support. We ask the Ministers of the different Churches to aid our Agent and co-operate with him in the advancement of this great and good cause.

ARTHUR WICKSON, Secretary.

THE RECORD.—All possible care is taken in addressing and mailing the Record. Should any irregularity occur in any quarter, in the receipt of the Record, intimation should be sent at once to this office, in order that the irregularity may be remedied.

All communications connected with the Record and the Several Schemes of the Church, to be addressed to "REV. W. REID, OFFICE OF THE MISSIONARY AND ECCLESIASTICAL RECORD," Toronto.

## TO CORRESPONDENTS.

Communications intended for the Record should be in the Editor's hands by the 15th of the month.

## The Record.

TORONTO, AUGUST, 1855.

### HOW IS POKERY TO BE OPPOSED?

It is impossible to shut our eyes to the aggressive position which has for sometime been assumed by Popery. There was a time when it was, at least on British ground, comparatively quiet and passive; but this is no longer its character. Its policy is now thoroughly aggressive. In proof of this we might point especially to the attempts which it has made, and which no doubt it will renew, to break down the system of Education which has been established in the Province, or at least to build up its own Schools at the expense of Protestants. This policy has been exhibited in various modifications in other lands, especially

in Ireland and the United States. But in this Province the attempt has been most undisguised, and we have no doubt no effort will be spared, and no stone left unturned, in order that the object may be attained, and our educational system laid prostrate before the power of the Romish Bishops. Many circumstances favour such attempts amongst us. The influence of the French Canadians is so strong, and our governments are in general so destitute of moral courage, and of sound principle, and so ready to buy the support of Roman Catholics at almost any price, that we need scarcely wonder at the bold position assumed by the Romanists and the demands which they set forth. An attempt was made at the close of the last session of Parliament to break down the educational system, an attempt which originated with the Roman Catholics, and which would no doubt have been successful, but for the vigilance and determination of a few of the friends of Protestantism and of Education from Upper Canada. The Bill was so far altered in its passage through the Legislature that it will be comparatively harmless. But we have no doubt another crusade will be urged against our Common Schools, and that the Priests will again bring their influence to bear upon the Government with the view of obtaining what they desire.

It becomes then a serious question, how are we to oppose Popery? Unquestionably it must be opposed with the Bible, and by the circulation of the truth, which alone can make free. Protestants are not sufficiently alive to the importance of seeking to destroy the power and influence of Popery as a system, by bringing the truth to bear upon the minds of those who are its votaries in a spirit of love, gentleness, and meekness. In no other way can we hope to see its power and dominion broken, and the victims of its delusion emancipated from their thralldom and brought to the enjoyment of mental and spiritual freedom. Did Protestants realize their duty in this respect there would be far more done for the French Canadian Missionary Society, and similar institutions, whose great object is to introduce the light of the pure Gospel amongst the adherents of Popery. Did they realize their duty, there would be more efforts of an aggressive kind amongst Roman Catholics, especially in our towns and cities where large numbers of them are congregated, and where favourable opportunities might be found of speaking the truth in love.

But while such efforts of a Missionary kind should be made, more we apprehend is necessary on the part of sound Protestants who take a becoming interest in the welfare of their country. It is evident that a great conflict must be maintained in our Legislative Halls. Romanists will allow Protestants to speak as much as they please out of doors. They will allow them to form Protestant Associations, and to get up Protestant Lectures, as long as they themselves can get every thing they want from a compliant Government. This is really the state of things now. A good deal is said and written on the subject of Popish aggression, but in the meantime the aggression advances, and in every session of Parliament fresh concessions are granted. What we look

upon then as highly desirable, is, that the people, that is the sound Protestant portion of the community, should bestir themselves and look out in time for men of principle and of sincerity—men who can be depended upon—men who will not be afraid to be in Parliament, what they profess to be out of it. Such men would appear to be somewhat rare, but surely there are men of principle to be found. Let Protestants look out for such men. This appears to us to be a paramount and a present duty. We trust it will not be neglected by our Protestant fellow countrymen, but will be done calmly and peacefully, but at the same time earnestly and with vigour.

### SHALL WE HAVE SABBATH DESECRATION ON OUR RAILROADS?

The system of Railroads is only commencing in Canada. We have, it is true, a few lines in active operation, and carrying on already a large amount of business. But the system is only in its commencement, and no doubt ere many years have elapsed we shall have not only the Grand Trunk Line connecting the remote west with the sea board, and it may be forming a link in a great chain across the entire continent; but in all probability a series of branches conducting streams of travel and traffic into the main artery, and extending to the remotest corners of the land the advantages of easy and rapid communication with the principal markets of the continent. We rejoice to think of the extension of this system and of the effects resulting from it in the stimulus afforded to commerce and agriculture, the development of the resources of this noble Province, and the increase of healthy prosperity throughout all the departments of industry. But after all it still remains to be determined whether the extension of the Railway system amongst us shall be really for good or evil. For unquestionably if, along with our railways, we are to have introduced a system of Sabbath desecration,—if trains are to be run on the Sabbath,—if the engine whistle is to be heard disturbing the quiet of our peaceful townships,—if crowds of Sabbath-breaking tourists, are to be poured into our cities and towns, the real tendency will be to demoralize the community, and hence to injure its real prosperity, and draw down the displeasure of the Most High, who ruleth among the nations of the earth, and who will not allow His law to be wantonly violated with impunity.

We regret to observe that there is reason to fear that now in the very commencement of the Railway system Sabbath desecration will be attempted. On one of the leading lines in Canada West, viz. the Northern Railway, Sabbath trains are stated to have been running for some time. And although various excuses have been offered, we cannot regard these as at all valid. For most certainly, if there were a settled purpose to abstain from Sabbath work, it would be exceedingly easy for the Directors so to arrange their various connecting lines as to require no infringement on the sacred rest of the Sabbath. If the Directors continue to run Sabbath trains they must be losers,—at least the Company must suffer through them. Conscientious men who honour

the Lord's day will abandon their employment, and the work will be left in the hands of reckless, irreligious men, who, forgetful of their duty to God, cannot be supposed to be very faithful to their earthly masters. Accidents in such circumstances would no doubt become more frequent, and expenses more heavy. While the demoralizing influence would spread like leaven in the community. Self-interest, if no higher motives will be regarded, should lead them to rest on the Sabbath, and afford their servants an opportunity of worshipping God with their families.

The Christian community we trust will not be indifferent or inactive. Now is the time for something to be done. If the evil is allowed to continue, it will spread, or at least become more difficult of removal. Let the friends of the Sabbath consult as to the best course to be adopted. Let there be a free expression of public sentiment, and no effort left untried until a guarantee is obtained that the evil complained of shall cease to exist.

#### THE STATISTICAL RETURNS.

The statistics of our Church, so far as the returns have been made, appear in our present number. They are somewhat more perfect than in former years, but it is still to be regretted that there are so many blanks. We do trust that henceforth greater regularity will be observed in regard to this important matter.

In the figures there may be some mistakes although we have revised them with care. But in some instances the Congregational Returns are merely handed in at the Synod, sometimes written merely in pencil, and with so many corrections that it is really hard to decipher them. We have encountered a good many difficulties of this nature. We were in hopes that more of the Returns would have been sent in since the Synod. We have waited for them as long as possible and if the Returns are printed with several blanks the fault is not ours.

In looking over the Returns there is much to encourage us. One encouraging feature is the very considerable additions made to the membership of the Church by examination. In very many Congregations the additions have been very considerable indeed. It is pleasing to see that in regard to financial matters there is a gradual rise. We trust this will still continue and that before another year not one Congregation will be returned as giving less than £100 as stipend. We would have said £150, the sum which according to the Resolutions of Synod both last year and this year should be regarded by Congregations as a minimum; but we know that it would be scarcely reasonable to expect that in a single year all would come up to that. We trust, however, that there will be an effort to come up to that sum at least, and that ere long that mark will be attained.

In looking over the figures it will be seen that different standards of Christian liberality prevail in different sections of the Church. Many Congregations will be found giving far less to the schemes of the Church than the others having no larger membership. Indeed in some Presbyteries

the scale of contribution appears to be lower than others. Ministers should first see that their people have opportunities of giving to all the schemes, and then seek to raise their contributions to a higher and higher standard.

We regret to see that in many large Congregations the contributions to Knox's College are so small. This surely should be regarded as one of the principal Missionary objects of the Church.

In reviewing the whole, let us thankfully acknowledge God's goodness to us as a Church, let us humbly confess our unworthiness and unimprovement of our talents and opportunities, and seek the reviving and quickening influences of His Spirit that we may bring forth more fruit to His praise and glory.

REV. DR. BAYNE.—We are sorry to learn that the Rev. Dr. Bayne has found it necessary to leave his flock, at least for a time, on account of continued bad health. Before his departure, his congregation presented him with a purse, containing £50, as a token of their attachment and esteem. The Rev. Dr. replied in appropriate terms to the address which accompanied the gift. With reference to his views and prospects for the future he said, "if I have shown a disposition to the dissolution of ties which have now united us for nearly twenty years, most assuredly it was not from any dissatisfaction I ever felt, or had cause to feel, at the feelings or conduct of the Congregation towards me; and if I have spoken with hesitation about my return to Canada as your Pastor, as little has it been from any change in my own feelings towards them. The sole reason has been, the sense of my inability, through continued infirmity of health—a feeling under which I have long laboured—to discharge as I could wish, my pastoral duties among a congregation so extensive. As far as affection and inclination are concerned, I may sincerely say, that it would be in my heart to live and die among you; while apart from congregational ties, I may may well be supposed to feel a deep and undying interest in the extension and consolidation of a Church, in the formation of which at the disputation, I was honoured, in humble measure, to take part, and which I believe has proved in the hand of God, a source of rich spiritual blessing to Canada. Yet at the same time, you will not think it strange, that I should be powerfully influenced by the hope, that in a more congenial climate, and with a lighter charge, I might be able more efficiently and usefully to discharge the duties of an office so awfully responsible, as that of the ministry."

KNOX'S COLLEGE LIBRARY.—LIBERAL DONATION.—Dr. Willis has received from one friend in Glasgow, a donation of no less than 410 volumes for Knox's College Library. Another friend as kindly agreed to defray the expenses of freight, &c., to Canada.

Dr. Willis has received other donations for the Library and Museum.

CHALMERS' CHURCH, KINGSTON.—The Bible Class connected with the above Church, presented the Rev. R. F. Burns with a handsome token of

their esteem and affection previous to his leaving Kingston. The Congregation parted with him with the deepest regret, and with affectionate wishes for his future comfort and usefulness.

DEATH OF REV. THOMAS PEARSON.—The Rev. Thomas Pearson, of the U. P. Church, Eye-mouth, author of the Prize Essay on Infidelity, died lately at Rothessay, whither he had gone for the benefit of his health.

REV. DR. DUFF.—We rejoice to hear that Dr. Duff is considerably improved in health, and is earnestly desirous of returning to his labours in the East. He has lately visited several parts of Italy. The last intelligence is from Malta.

SYNO-D MINUTES.—The Minutes are now printed. We purpose sending parcels of them to each Minister for the use of his Congregation. The Congregations of course will pay the expenses. We shall also address a copy to each Elder whose name is on the Synod Roll.

The Editor expects to be absent for some time in the month of August, on a Missionary tour to the neighbourhood of Owen Sound. Communications, however, may be addressed as usual.

DARLINGTON.—We rejoice to hear that the Congregation of Darlington lately presented their Pastor with a purse containing nearly £30, as a token of their esteem of their appreciation of his Pastoral services.

COLLEGE BUILDINGS.—Alexander Gillespie, Esq. of London, has generously handed to the Rev. D. Fraser, Montreal, a contribution of one hundred pounds, towards the erection of a suitable building for Knox's College. Will not nine others come forward and give £100 each, in order to form a nucleus for the fund which we trust will soon be raised?

VAUGHAN.—The Congregation of Vaughan lately presented their pastor, the Rev. William Meldrum, with a handsome and useful Carriage, as an acknowledgment of his pastoral diligence and faithfulness.

GRAFTON AND COLBORNE.—We regret to learn that the Rev. J. W. Smith has been under the necessity of leaving his charge for a short time to recruit his health. His congregation, on the occasion of his leaving them for a time, presented him with a substantial token of their sympathy and regard.

REV. R. URE.—We regret to learn that the vessel in which our esteemed brother sailed for Europe, was wrecked in the straits of Belle Isle. The passengers were all saved, and proceeded to Halifax, whence Mr. Ure sailed by the steamer America.

FREE CHURCH SYNO-D, NOVA SCOTIA.—The Synod of the Free Presbyterian Church of Nova Scotia met at Halifax on Thursday 25th Jano. Fifteen Ministers and six Elders were present at the opening of the Synod. The retiring Moderator, the Rev. A. Sutherland, preached an able discourse from 2 Cor. xv. 16. The Rev. M. Wil-

son of Sydney Mines, was unanimously elected Moderator.

Interesting statements were made by the members as to the state of religion within their several Congregations. The Rev. Mr. Muir of Boston, who is a member of the Synod, stated that his Congregation was in a favourable state. The labours of another preacher are much needed. There is at present a re-action against Unitarianism.

**FOREIGN MISSIONS OF THE U. P. CHURCH.**—The Missionary operations of the U. P. Church in the Foreign field are carried on in Jamaica, where there are 24 Congregations, containing 4,000 members and an average attendance on public worship of 8,000 persons. There are also 47 day schools, and an Academy at Montego Bay.

2. Trinidad, where there are two Congregations, both somewhat small.

3. Old Calabar, Western Africa. This Mission was begun in 1846, and has four ordained European Missionaries, several white teachers, and a number of coloured assistants. During the past year 15 converts have been admitted into the Church.

4. Caffraria. The converts in connexion with the Mission are represented as exceedingly consistent in their conduct. Two promising youths, both of them acquainted with the Caffro language, are under training in Scotland for this Mission.

5. Australia. During the year four Ministers or Missionaries have been sent out to Australia.

6. Continental Churches. During the year substantial aid has been given to the Union of Evangelical Churches in France to the extent of £500; to the Evangelical Society of Geneva to the amount of £250, and a further sum of £150 has been contributed to the Belgian Missionary Society.

**ESTABLISHED CHURCH OF SCOTLAND.**—The General Assembly of the Established Church of Scotland met on the 21th ult., at the Assembly Hall, Castle Hill, the Queen's Lord High Commissioner being in attendance, escorted thither by a troop of dragoons, and a portion of the eighty-fourth regiment. The Rev. Dr. Grant, the retiring Moderator, preached the opening sermon from Matt. xix. 21; after which the Rev. Dr. Andrew Bell of Linnhgow, was appointed Moderator. The Queen's address contained an intimation that she had no doubt that the Assembly would sympathize in the sufferings attendant upon the war, and in the hope that it would ere long be terminated by an honourable and lasting peace.

In the Report on Foreign Missions it was stated that at Madras eight young men had been baptized, while at all the stations large numbers of youth were under instruction.

The Assembly, on the motion of Rev. Dr. Grant, agreed to petition in favour of Mr. Stirling's Education Bill, and against the Lord Advocate's.

The Assembly agreed unanimously to petition the Legislature against the Bill for legalizing marriage with a deceased wife's sister.

### INDUCTIONS, &c.

**ST. CATHERINES.**—The Rev. R. F. Burns was inducted into the Pastoral charge of this Congregation on Wednesday, 11th ult. The services were conducted by Rev. J. Pirie and Rev. G. Cheyne. By the blessing of God there is the prospect of the happiest results from this settlement.

**BLENHHEIM.**—The Rev. Mr. Gillespie has been inducted at Blenheim by the Presbytery of Hamilton. Mr. Gillespie was for several years usefully and faithfully employed in the work of the ministry in the north of England.

**TRENTON.**—We understand the Rev. Mr. Thompson has been ordained as Pastor of this new charge by the Presbytery of Cobourg.

We have been requested to state, that the following sums were contributed, for the purpose of defraying the expenses of Preachers sent out by the Colonial Committee, viz:

Williamstown .....	£3 14 11
Lochiel .....	4 2 7
Vankleeckhill .....	3 10 10
	£11 8 4

### ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

**THE VAUDOIS SYNOD AND DR. DESANCTIS.**—The breach between Dr. Desanctis and the Vaudois Synod, is now happily made up. At the late meeting of Synod, which was one of great interest, Dr. Duff was present, and though suffering greatly from ill-health, delivered a speech of great power and eloquence.

**DEATH OF LEANG-AFAH.**—Leang-afah, the first fruits of Protestant Missionary labour in China, and who was long associated with Morrison, Milne, and others, lately died. He continued preaching the gospel until the close of his long and interesting life.

**SABBATH-TRADING IN LONDON.**—A bill having been introduced to limit trading on the Lord's day, great excitement took place chiefly among the lower classes in the metropolis, who assembled on Sabbath to the extent of many thousands in Hyde Park, and acted in a very tumultuous manner. The bill we observe has been withdrawn. It was opposed by many of the friends of the Sabbath, on the ground that it recognised Sabbath-trading, while intended to limit and control it.

**THE PROGRESS OF THE ADMINISTRATIVE REFORM MOVEMENT.**—Several meetings have been held for the advancement of what has been termed the administrative reform. Mr. Layard has been one of the chief speakers at these meetings.

**SETTLEMENT OF MINISTERS.**—The Rev. Joseph Davidson, formerly assistant to Rev. Dr. Miller of Free St. Matthews, Glasgow, has been ordained at Saltcoats, to the pastoral charge of the Free Church Congregation there. The Rev. P. McLean, late of Tobermory, has been inducted as Minister of Stornoway.

**THE IRISH UNIVERSITY.**—The Irish University presided over by Dr. Newman, appears to be turning out a failure. The number of students is only 45, and not more than half of these are Irish.

**LIBERTY OF PUBLIC WORSHIP.**—The Hon. Arthur Kinnaird has introduced a Bill for the repeal of an existing act, which prohibits the assembling of more than twenty persons in a house in addition to the members of the family, for the purpose of worship. The bill passed quietly through the House of Commons, but was opposed in the House of Lords, especially by the Bishop of Oxford.

**MASSACRE AT HANGO.**—Intense indignation has been excited by the intelligence that, a small party of British, who were landing some Finnish prisoners at Hango, were fired on and almost entirely massacred by a large force of Russians, notwithstanding the display of a flag of truce.

**INTELLIGENCE FROM THE CRIMEA.**—Our readers will ere this have heard of the unsuccessful attack on the 18th of June, and of the death of Lord Raglan. In addition to the attack of disease it is believed that anxiety of mind may have tended to shorten his days. The town of Kertch has been taken and destroyed, and the sea of Azoff swept by the fleet of the Allies. Notwithstanding the recent check, strong hopes are still entertained of the speedy fall of Sebastopol.—May, God, in his providence, soon open the way for an honourable peace.

**PATAGONIAN MISSIONARY SOCIETY.**—This Society has received intelligence from their mission station on Keppel Island, up to 21st April. The party were all well, and preparing for the reception of the natives from Patagonia and Terra del Fuego.

**DEATH OF PROFESSOR BLUNT.**—The Rev. J. Blunt, Professor of Divinity at Cambridge, and author of Lectures on undesigned coincidences of the Old Testament, &c., lately died from the effects of erysipelas.

**PARIS EXHIBITION.**—During the exhibition in Paris, several churches have been opened for the use of Evangelical Christians from other countries. Rev. Dr. Willis preached in one of these.

**THE SENATORIAL COMMITTEE'S REPORT.**—This document which was lately presented to the House of Commons, occupied eight columns of the London Newspapers. The remarks of the Committee were classed under two heads—1st, the condition of the army before Sebastopol, and 2nd, the conduct of the departments, both at home and abroad, whose duty it was to minister to the wants of the army. The report bears testimony to the fortitude and heroism unsurpassed in the annals of war with which officers and men endured their privations.

**REV. DR. RYETSON.**—The Rev. Dr. Ryetson has resumed his place as a minister, in full connection with the Wesleyan Methodist Church.

**CANADA BAPTIST UNION.**—A Baptist Union was lately formed in Toronto. The following are the objects of the Union, viz: 1. The increase of brotherly love, and friendly intercourse; 2. The proportion of united exertion in whatever may best advance the cause of Christ, and 3. The securing of statistical and historical information relative to Baptist Churches and the State of Religion in this province and elsewhere. The Rev. John Gilmour of Peterboro', is President, and the Rev. A. Lorimer, Secretary.

## NOTICES OF PUBLICATIONS.

THE MOSAIC RECORD, in Harmony with the Geological. Edinburgh: Thos. Constable & Co. Sold by J. C. Geikie, Toronto.

We regard this as a very valuable contribution to our literature. It is evidently the work of one of deep thought, and who combines reverence for the word of God with scientific knowledge. The author in the outset reviews all the theories which have been propounded and the attempts which have been made to reconcile the statements of Scripture and the discoveries of Science. He adverts especially to Dr. Chalmers's scheme of solution, and to those of Dr. Pye Smith, Cuvier, and H. Miller, specifying the grounds on which he regards them as unsatisfactory. He then states his own scheme of reconciliation. It is based on the mode in which, according to the writer, God revealed to Moses the creation of the world. He does not admit that Moses derived his knowledge from ancient records, or that the words were merely impressed upon his mind by the spirit of God, but that Moses saw in successive visions the work of creation, and that it was to these successive visions that the term "days" must be referred, in which were comprehended periods of great, indeed of indefinite length. It would require greater space than we can afford to enter fully into an illustration of the arguments employed. We have stated, however, the basis of his theory, and would recommend the volume to those whose attention has been directed to such questions. We observe Mr. Hugh Miller speaks in high terms of the talents of the writer.

CUMMING'S MINOR WORKS. Philadelphia: Lindsay & Blackston. Sold by A. H. Armour & Co., Toronto.

This volume contains three distinct treatises, viz: 'Infant Salvation,' 'The Baptismal Font,' and 'The Communion Table.' They are written in Dr. Cumming's usual style, which is easy and popular. The first treatise contains much which will no doubt be found calculated to afford comfort and hope to sorrowing and bereaved parents, although there are several positions laid down which we regard as somewhat dangerous and unwarranted. The other two appear to be really useful treatises on the sacramental ordinances, Baptism and the Lord's Supper, and set forth in a plain and popular manner the teaching of Scripture on these important points.

SCENEAS IN THE COTTAGE, or what Women may do. A narrative chiefly addressed to the working classes, by Margaret Maria Brewster, author of "Work; or plenty to do and how to do it." Edinburgh: Constable & Co. Sold by J. C. Geikie, Toronto.

It is pleasing to find a woman of Miss Brewster's talents and accomplishments and social position consecrating her talents to the service of God, and employing her labours in seeking to benefit, both in a temporal and spiritual point of view, her fellow creatures. Her former production, viz. "Work; or plenty to do and how to do it," was received with universal favour. She has also written some very admirable tracts for the special benefit of Romanists in Ireland, which

have been greatly blessed. The little book before us comes fully up to the standard of her former writings. It contains some exceedingly interesting sketches of Scottish character, illustrating the special circumstances of the working classes, the sketches being taken partly from personal observation and partly from what the author has read or heard. It is admirably adapted to the end which the writer had in view, viz: to improve and elevate the lower classes of society, and make all feel the influence which they are capable of exerting, and the power they possess of diffusing happiness around them. We most cordially commend the work to the attention of our readers.

FAMILY PRAYERS, for each morning and evening in the year, with references to appropriate Scripture readings, by the Rev. John Cumming, D. D. Philadelphia: Lindsay & Blackston. Sold by A. H. Armour, Esq., Toronto.

Those who think that they require a help for the duties of domestic religion may find in these volumes forms of prayer which are concise, simple, and Scriptural in their expressions. At the beginning of each there is a reference to a portion of Scripture to be read, the Scripture and the Prayer being in harmony with each other. This is a feature which we approve, and which gives both variety and point to the form of prayer. The prayers have in this edition been somewhat altered so as to adapt them for use in the United States. This is frankly stated in a prefatory note by the publishers. We think it would have been better had no alteration been made, especially as there are some expressions which it would be somewhat difficult to interpret with special reference to the United States. For instance we find occasionally supplications which speak of "our country" being an asylum for the oppressed, &c., expressions which can be understood with reference to Britain, but which are not so intelligible when used with special reference to the United States, whence numbers of the oppressed sons of Africa are every year fleeing to seek an Asylum on British soil.

DISCOURSES ON TRUTH. Delivered in the Chapel of the South Carolina College, by James H. Thornwell, D. D., President and Chaplain. New York: Robert Carter & Brothers. Sold by D. McLellan, Hamilton.

This neat and well got up volume consists of a series of discourses, preached in the ordinary routine of the author's ministrations as Chaplain of the South Carolina College, from the text, "Finally, brethren, whatsoever things are true—think on these things" Phil iv 8. The discourses are seven in number: the first being on the ethical system of the Bible; the second and third on the love of Truth; the fourth on Sincerity; the fifth on Faithfulness; the sixth on Vows; and the last on Consistency. They exhibit much thought, and present sound ethical and religious views, in the enumeration and illustration of which the writer has often to express the errors of Paley and ethical writers of the same class. We regard them as admirably adapted for the instruction and benefit of students and of intelligent readers generally.

PRICES PARTIXAN; or the Devotions of the Apostle Paul. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

We lately directed attention to the "Footsteps of the Apostle Paul," a very interesting and instructive work. We have now to call attention to another work devoted to the elucidation of the life and labours and spirit of the great Apostle of the Gentiles. It is the "Devotions of the Apostle Paul." We find here the various prayers of the Apostle culled from his writings and illustrated with great beauty and simplicity. It is a book which we would cordially commend to the notice of our readers.

THE SELECT WORKS OF THE REV. THOMAS WATSON, comprising his celebrated Body of Divinity, and various sermons and treatises. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

Watson's Body of Divinity is a book which has been well known to Presbyterians for about two centuries, and which has been highly appreciated. We fear it is not now so generally perused as in former days. And unquestionably nothing could tend so much to lead to a revival of true religion amongst us as the general use in families of the Shorter Catechism, accompanied by such an admirable exposition of it as we find in Watson's "Body of Divinity." Our Ministers could not more effectually advance the cause of Christ than by striving to revive the habit of family catechising, and recommending to parents such standard works as the one to which are now referring. This very handsome and cheap edition, contains, besides the Body of Divinity, seven sermons and five treatises, each of which is exceedingly valuable. The treatises are 1. The art of Contentment; 2. The preciousness of the Soul; The Soul's malady and cure; 4. The beauty of Grace; and 5. The trees of righteousness blossoming and bringing forth fruit. The sermons are on the following subjects, viz: 1. On Christian prudence and innocency; 2. On becoming a new creature; 3. On the evil tongue; 4. On not being weary in well-doing; 5. On knowing good and doing it; 6. Christ all in all; and 7. His farewell sermon on his ejection, for Watson was one who suffered much for his adherence to truth and conscience. This work so valuable in itself and so handsomely got up will have, we sincerely trust, a very wide circulation.

RICH AND POOR; and other Tracts for the Times. By the Rev. J. C. Ryle, B. A. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

This volume contains seven distinct tracts all written with the usual point, and earnestness of Mr. Ryle. Scarcely any writer of the present day can speak so directly to the conscience and heart. His writings cannot be too highly recommended or too widely circulated.

THE CHRISTIAN EDUCATION OF CHILDREN AND YOUTH. By the Rev. Samuel Miller, D. D., and the Rev. J. J. Janeway, D. D. Philadelphia: Presbyterian Board of Publication. Sold by A. Kennedy, London.

This is a little work, the object of which is to set forth the paramount importance of the Christian Education of the young, and to urge the

duty of the Church in seeing to this matter. It is a work which every Minister would do well to peruse. The Presbyterian Board, being anxious to introduce this work, will send it to every Minister on payment of the reduced price of 7½d.; the postage of which will not be much, being of course paid by parties receiving the book. Ministers who wish to obtain it may correspond with the Rev. A. Kennedy, London, Agent for the Board.

#### NOTES ON SABBATH SCHOOL LESSONS—First Series.

These notes have been prepared by the Rev. W. Gregg, Convener of the Synod's Committee on Sabbath Schools in accordance with the instructions of the Synod. With two other series they are designed to embrace the leading narratives of Scripture. The notes appear to us to be just what Sabbath School Teachers need. They are brief and condensed, but are at the same time suggestive, and generally exhaust the subject. The intelligent teacher we are sure will highly appreciate them. For the convenience of teachers a class-roll is subjoined. Parties needing supplies of these notes can obtain them, by corresponding with the Rev. W. Reid, at the rate of 1d. each or 16 copies for a dollar.

#### FREE CHURCH ASSEMBLY—CONCLUSION.

In addition to the brief notices in our last, of the proceedings of this Court, we subjoin the following:—

**THE EDUCATION BILLS.**—Dr. Smith reported from the Committee on Parish Schools, giving on account of the communications which the Committee have had relative to the Lord Advocate's bill.

Dr. Candlish moved that the Assembly should petition Parliament against Mr. Surling's bill, which was unanimously agreed to. He moved also, that the Assembly should petition in favour of the Lord Advocate's bill.

**THE EDUCATION SCHEME.**—Dr. Candlish gave in the Report of the Free Church Education Scheme. The number of schools, comprehending congregational, district, missionary, grammar, and normal schools, is 605. These schools are taught by 641 teachers. The number of scholars is 79,904, whereas the number last year was only 71,190. The revenue for the Education Scheme this year is £13,160, that of last year, £12,672,—this increase, however, being due to Government grants, and not to congregational contributions which have rather fallen off. The Report paid an affectionate and admiring tribute to the memory of Mr. Fulton, late Rector of the Edinburgh Normal Institution. In presenting the Report, Dr. Candlish referred to the prospect of a national scheme of education. He disclaimed all sympathy with those who say that the Free Church will be relieved by the passing of such a scheme. Adverting to the still remaining uncertainty of the passing of the Lord Advocate's bill, he cautioned the members to beware of letting down their efforts for their own scheme, and appealed to them to keep that scheme in full vigour, in order to their having a position of influence in the country. Even were the Lord Advocate's Bill passed into law there, there would still be room and need for their educational efforts.

**SABBATH OBSERVANCE.**—Mr. Davidson of Edinburgh read the Report of the Committee on Sabbath Observance. Reference was made to

the highly favourable result of the Public Houses Act in lessening Sabbath desecration, and to the spirited and successful movement of the Cabmen to obtain for themselves the enjoyment of the day of sacred rest. In regard to such grievous forms of Sabbath desecration as those connected with the Post-Office and the Railways, the Committee regretted that they had no improvement to report.

**MARRIAGE AFFINITY BILL.**—Petitions were agreed to against the Marriage Affinity Bill, and a Committee appointed to watch over its progress.

**POPERY.**—James Crawford, Esq., read the Report of the Committee on Popery. The Assembly resolved to transmit petitions to Parliament for the withdrawal of the Maynooth endowment. Dr. Tweedie being compelled to resign the Conventership of the Assembly's Committee, Mr. Gibson of Glasgow, was nominated to his room.

**EVANGELIZATION OF GLASGOW.**—At the evening meeting, Mr. Nixon, in room of Mr. Gray, read the Report of the Committee on Evangelization in Glasgow. The Committee have eleven fields of evangelistic labour under more or less thorough cultivation in that great city. Three territorial churches have been built, and all the requisite organization is in full and promising operation around them. The Report lamented the want of preachers possessing the fit qualifications and spirit for engaging in this great enterprise.

**MODERATOR'S CLOSING ADDRESS.**—The Moderator then delivered his concluding address. He adverted to the pleasing fact, that this Assembly had not been called upon to the painful task of exercising discipline on any office-bearer. In a world where offences must come, this was a matter to be regarded with deep gratitude. However men might differ, he remarked, on subjects connected with theological education, they all must concur in admiration of the liberality manifested by friends of the Church in Glasgow. He referred to the discussion on the Sustentation Fund, and exhorted the members to watchfulness, least excitement of feeling should mar their brotherhood. He deprecated any course of action separate from that adopted by the Church. He regretted the frequency of debates on the subject of the support of the gospel in open Church courts, and called upon the Christian people to settle these misunderstandings, in the only way in which they can be settled effectually, by an increase of the general liberality. He dwelt on the Home Missionary operations of the Church, and deplored the limited extent of their means available for this vast department of duty. He remarked upon the work of the Christian ministry with reference to the state of the world and the signs of the times. The spirit of faith has revived, indeed, but not more than the spirit of unbelief, which, under the show of science and the attractions of literature, attacks all that Christians hold sacred. He gave utterance to a train of most valuable thoughts on the position and influence of the ministry in this age of a brilliant and fascinating literature and an engrossing worldliness. He entreated all ministers to prosecute their work with unflinching confidence in the undiminished power of God's Word, and the inexhaustible fulness of his grace. In concluding his eloquent and effective address, he expressed his heartfelt thanks for the kindness which had placed him in the chair.

The next General Assembly was then appointed to meet at Edinburgh, on Thursday, the 22nd May, 1856; and after prayer and praise, the Assembly was dissolved.

Let no name of reproach for religion's sake, seem hard to us, when our Master was himself called a Nazarene.

Others' labors in the Gospel, if faithful and honest, we ought to commend and encourage.

#### PRESBYTERY OF LONDON

IN ACCOUNT WITH WM. CLARKE, FROM 11TH MAY, 1854, TO 19TH MAY, 1855.

1854.		Dr.
May 12,	Paid Rev. D. McDiarmid..	£5 0 8
" 12,	Mr. Peter Currie .....	5 7 6
" 12,	Mr. James Ferguson .....	5 0 0
" 12,	Building Church, Wallace- burgh .....	25 0 0
" 12,	Rev. Wm. King and others, Travelling expenses.....	6 8 2
" 12,	Rev. D. McKenzie, do.....	0 10 0
June 1,	For Tracts .....	2 0 0
" 1,	Rev. J. McMeekan.....	6 3 9
" 6,	Rev. D. McMillan, Travel- ling expenses.....	0 12 6
" 13,	Rev. James McNaughton.	5 2 6
" 28,	Rev. John Ross, travelling expenses .....	0 10 0
July 17,	Rev. R. Wallace, do.....	0 10 0
" 21,	Mr. James Ferguson.....	5 0 0
Aug. 9,	Rev. Andrew Tolmie .....	2 3 9
" 9,	Rev. Wm. King.....	0 17 6
" 10,	Rev. Donald McKenzie and others to Kincardine, &c. travelling expenses.....	5 15 0
" 16,	Rev. Wm. McLaren, tra- velling expenses.....	2 17 6
" 16,	Rev. Samuel Kedeby .....	5 0 0
" 25,	Rev. R. Wallace, travelling expenses .....	0 10 7½
Oct. 30,	Rev. W. S. Ball, travel- ling expenses to Saugenee, expenses to Bear Creek.	4 10 0
" 30,	Rev. John Scott, travelling expenses to Bear Creek.	1 14 7½
" 30,	Rev. Wm. Reid, do.....	2 12 6
" 30,	Rev. Wm. Graham, do.....	3 15 0
" 30,	Rev. Dr. Burns .....	1 0 0
" 30,	Rev. D. McDiarmid, and Clark, to north .....	3 5 0
Nov. 7,	Mr. James Ferguson.....	10 0 0
" 16,	Mr. Peter Currie .....	20 0 0
" 16,	Rev. Wm. King, travelling expenses .....	1 5 0
" 16,	Rev. J. McPatrick, do.	3 3 6
" 24,	Rev. R. Wallace, do.	0 15 0
Dec. 4,	Rev. Wm. Reid, do.	1 15 0
" 4,	Rev. W. S. Ball, do.	2 4 ½
1855.		
Jan. 10,	Rev. A. Tolmie, do.	2 11 9
" 10,	Rev. R. Sutherland, do.	1 15 0
" 10,	Rev. D. Walker, paid outfit	15 0 0
" 12,	Rev. James McNaughton,	19 1 3
" 17,	Rev. W. S. Ball, printing Elder's Address .....	10 0 0
Feb. 17,	Rev. James McNaughton .	9 15 0
" 24,	Rev. William Graham .....	4 0 0
" 24,	Do. travelling expen.	1 6 3
" 26,	Printing Hand-bills, Mis- sionary Meeting.....	1 0 0
" 26,	Rev. D. McKenzie, travel- ling expenses.....	0 6 3
" 28,	Mr. J. McKenzie, do.	4 10 0
" 28,	Rev. J. McPatrick.....	5 0 0
March 5,	Rev. John Ross and others, travelling expen. to Mis- sionary Meetings.....	3 10 0
" 5,	Books from Philadelphia...	52 17 6
" 5,	Do. from New York .....	8 3 9
" 5,	Rev. W. R. Sutherland, travelling expenses.....	0 13 6
" 17,	Rev. Mr. McPherson do.	4 7 10
" 17,	Printing 3000 Temperance Tracts .....	8 10 0
April 30,	Mr. John Straith.....	3 12 6
May 6,	Rev. John Scott, travelling expenses .....	0 19 11
" 6,	Mr. James Ferguson.....	10 0 0
" 10,	Rev. A. Tolmie, travelling expenses .....	3 11 6
" 10,	Rev. Wm. King, do.	3 3 3
" 10,	Rev. W. McPherson, do.	3 5 6
" 10,	Rev. J. McPatrick.....	17 7 0
	Books from Philadelphia &	

New York.....	58	11	3
" 19, Lay Agency.....	25	0	0
	£118	8	5½
1854.			Cr.
May 11, Balance on hand.....	£15	5	7
Formerly reported paid per Rev. William King and others, on 12th May ....	80	9	3½
June 23, Williams Congregation ....	17	5	0
" 28, Brucefield Mission'y Meet- ing .....	1	0	0
July 20, Ekfrid and Mosa .....	13	17	0
" 24, Kincardine .....	4	17	6
" 26, Ashfield .....	0	9	4½
Aug. 9, Thamesford .....	11	12	6
Sept. 13, Tilbury .....	2	0	0
Oct. 4, Fingal .....	11	5	0
" 4, Zorra, Communion Collec.	21	15	7½
" 30, Bear Creek.....	8	15	0
" 30, Thamesford .....	6	7	7½
" 30, South Dorchester.....	11	8	9
" 31, London, Communion Coll.	21	19	3
Nov. 7, Bosanquet .....	2	12	9
Dec. 4, East Dunwich.....	0	15	0
" 15, Wallacetown .....	5	5	0
1855.			
Jan. 3, Chatham .....	4	2	1
" 10, Zorra, Mission'y Meeting.	4	17	0
" 10, Ingersoll.....	1	0	0
" 10, Egmondvillo .....	2	12	6
" 10, Brucefield .....	8	0	0
" 10, Thamesford .....	9	2	6
" 17, London, Ladies' Bazaar ...	30	0	0
" 17, Port Burwell.....£11 15 0			
Paid at Port Bur- well .....	8	0	0
	3	15	0
" 24, London, St. Andrew's Ch. Sabbath School.....	3	0	0
Feb. 6, Brucefield Miss'y Meeting.	1	8	3
" 8, Williams do. do.	1	8	4
" 8, Lobo do. do.	1	8	3
" 13, Yarmouth do. do.	1	1	5
" 13, St. Thomas do. do.	2	12	9
" 13, St. Thomas, per Mr. Mc- Laughlin .....	4	0	0
" 14, Port Stanley, Mis. Meeting	2	10	10
" 15, Fingal do. do.	5	2	1½
" 15, Wallacetown do. do.	2	17	2
" 16, Aldborough do. do.	3	10	0
" 16, Wardeville .....	4	2	10
" 21, Dunwich, North East. ....	5	1	3
" 21, Mosa .....	4	16	20½
" 22, South Carradoc.....	1	7	6
" 22, North do. ....	1	7	20½
" 22, London and Westminster..	8	10	0
" 22, Bear Creek .....	7	13	1
" 26, Yarmouth .....	2	11	3
" 28, Beachville.....	3	7	6
March 2, P. Anderson, St. Thomas.	0	5	0
" 6, South Dorchester.....	1	6	8
" 15, Bosanquet .....	9	5	0
" 17, Stratford .....	4	7	10
April 30, Hibbert .....	0	15	0
" 30, Ekfrid and Mosa.....	2	6	6
May 3, Kincardine .....	8	0	0
" 7, Bruce .....	3	0	0
" 10, Thamesford .....	9	10	0
" 10, Innerkip and Blandford....	2	3	0
" 10, Per Rev. W. King, Buxton	5	8	9
" 10, Amherstburgh.....	1	5	0
" 10, Tilbury East .....	3	7	6
" 10, Chatham.....	11	5	0
" 10, Scotch Block .....	2	17	6
" 10, Howard.....	6	12	3
" 10, Port Sarnia.....	9	12	6
" 10, Bear Creek.....	4	15	0
	£154	12	8
Balance in Treasurer's hands, 19th May, 1855 .....	£36	4	2
Wawanosh .....	17	7	6
East Dorchester .....	11	12	6

RECEIPTS FOR THE RECORD.

VOL. VII.—W Wilson, Seneca; G Barbour, Nassagaweya.

VOL VIII.—W Wilson, Seneca; Mrs Merrickville; G Barbour, D McLellan, Beaverton.

VOL. IX.—Mr Melroso, Rawdon, C E; W Wilson, Seneca; W Scott, Dunnville; Mrs Merrick; A Reid, Vittoria; G Barbour; H Puffer, Percy; D McLellan, W Gordon, Hamilton.

VOL. X.—Mr Melroso, Rawdon, C E; W Wilson, Seneca; W Scott, Dunnville; Mrs Merrick; A McTavish, Lobo, in full £1; A Reid, Vittoria; G Barbour, Nassagaweya; Angus Grant, Brucefield; D Sinclair, Point Fortune; D McLellan; W Nicol, Pennville; G Angus, Percy; John McLachlan, McNab; J McNaughton, M. McGregor D McKecher, P McEae, Athol; W Gordon, Toronto; J Fyfe, J Currie, Sunnidale, (erroneously entered in June Number;) W Holmes, Owen Sound, in full; Rev J Corbett, T Stevenson, R Kennedy, J Duncan, J Pritchard, J McLaren, & Co., W Leslie, Wakefield, C E.

VOL XI.—Rev J Mitchell, Brock; W Wilson, Seneca; W Brown, Esq., Glenthorn; H Urquhart, Scarborough; Rev W J McDowell, 25s; S Rogers, Trafalgar; Mrs Merrick, Merrickville; A Reid, Vittoria; N Paterson, student; St Gabriel Congregation, Montreal, £5 15s; John McQueen, G Forbes; Brucefield; N Haggart, Harwich; Rev J McGregor, Golspie, Scotland; Duncan Sinclair, Point Fortune; C Robinson, Esq., Duncan McLellan, Beaverton; W Watson, York Mills; W Nicol, Pennville; Miss Hossack, Grafton; Joseph Reid, Prescott; G Angus, Percy; Mr Fraser, Alnwick; J Kylo, Winchester; Rev T S Chambers, Pictou; Cox and McLean, Mrs Roy, Brantford; J McLachlan, McNab; S Kemp, Amherstburgh; Captain Cranston, Wallaceburg; C McDonald, Athol; Mr Chesnut, Toronto, in full; R Little, Innisfil; H Clark, Scarborough; Mrs Masson, H Lynd, W Wilson, and Wilson, Cumminsville; (formerly omitted) Donald McKinnon, Kleinburgh; John Logan, Toronto in full, 15s; W Gordon, Toronto; Mr Edmonds, Ridgetown; J Tolmie, Toronto; J Hogg, junr, York Mills; D Ferguson, Athol; Mr White, Strathroy; Mr McGill, Melbourne, C E, in full; Mr Ledingham, Glenelg; Mr Moodie, Durham, Bentricks, P O; D Blackburn, Chelsea; Rev J Corbett, T Stevenson, J Duncan, J Pritchard, J McLeod, & Co., W Leslie, Wakefield, C E; S W McFarland, Toronto; Rev D McLeod, Cobourge; E Brown, Drummondville.

MONEYS RECEIVED FROM MAY 23rd TO JULY 31st.

KNOX'S COLLEGE.

Trenton.....	£3	0	3
Hamilton, McNab street Church, adl.	0	5	0
Cumminsville .....	2	3	9
Salisfield and Bnbrook .....	9	5	0
Dalhousie Mills.....	7	2	6
Lancaster .....	1	17	0
Orillia .....	3	5	4
Thorah and Eldon .....	3	0	0
Belleville.....	10	0	0
Gananoque .....	7	0	0
Zorra .....	18	5	0
Reach (front) .....	1	13	9
McNab and Horton .....	1	0	0
Gloucester .....	1	5	0
Brucefield .....	12	10	0
London .....	26	0	0
Colborne .....	1	5	0
West Gwillimbury and Bradford ...	10	0	0
Hamilton Knox's Church additional.	8	4	1
Woodstock Knox's Church .....	10	0	0
Chalmer's Church.....	6	8	9
Pembroke .....	1	0	0
Osnabrock .....	0	11	8
Blandford and Innerkip .....	2	10	7
Perth .....	4	0	0
Peterboro', additional.....	0	12	6

WIDOWS' FUND.

Whitby—Front £2 1s. 6d; Rear £1 3s. 6d.	3	5	0
Sponcerville, 17s. 6d; Edwardsburgh, 17s. 6d.; Log Church, 5s. 3d.....	2	0	3
S. Gower, 14s. 2d.; Oxford Mills, 3s. 6d.; Kemptville, 8s.; Moun- tain, 14s. 0½d. ....	1	19	9
St. Eustache, additional .....	0	5	0
Lancaster .....	1	2	6
Dalhousie Mills .....	0	18	0
London .....	5	0	0
Brantford.....	3	5	0
Thorah and Eldon .....	2	0	0
Belleville.....	3	5	0
Ayr .....	6	0	0
St. Louis de Gonzague.....	0	15	0
Woodstock, Knox's Church .....	3	10	0
Zorra .....	7	0	10
Knox's Church Hamilton .....	23	9	6
Kingston, Chalmer's Church.....	6	11	0
McNab and Horton .....	1	10	0
Brockville .....	2	1	0
Osgoode, 17s. 6d.; West Osgoode, 7s.; Gloucester, 13s.....	1	17	6
Darlington .....	5	2	3
Ottawa .....	5	0	0
Brucefield .....	3	0	0
Cold Springs .....	1	2	0
Narra Church, 10s., Cumminsville, 5s. ....	0	15	0
Cartwright and Manvers.....	2	16	3
Colborne .....	1	5	0
Grafton .....	2	0	0
Owen Sound.....	4	0	0
Richmond and Melbourne.....	0	15	0
Osnabrock.....	0	11	8½
Saugoe .....	2	16	1
Cote Street Church Montreal .....	17	10	0
Bell's Corners, 15s. 4d.; Aylmer, 12s. 3d.; Nepean, 5s. 4d.; Eard- ley, 3s. 4d.....	1	16	3
Perth.....	2	0	0
Demorestville .....	1	0	8
Knox's Church Hamilton, additional.	9	7	6
Peterborough .....	1	0	0
Amherstburgh .....	0	16	6½
Gananoque .....	3	0	0
Boston Church .....	1	18	0

FOREIGN MISSIONS.

East Tilbury .....	0	12	6
S. Gower, 3s. 9d.; Oxford Mills, 5s. 10d.; Kemptville, 2s. 8½d; Moun- tain, 13s.....	1	5	2½
St. Thomas—For Missions.....	2	19	1½
Jewish Missions.....	3	1	10½
Orillia Congregational Miss. Box ...	3	6	3
Belleville .....	4	0	0
Zorra .....	10	19	2
North Easthops .....	4	10	0
Brucefield .....	9	5	0
Fingal .....	2	2	8
Colborne .....	1	5	0
Richmond and Melbourne .....	0	7	6
Knox's Church Hamilton.....	17	13	6
Amherstburgh.....	0	12	6
Gananoque .....	2	0	0

BUXTON MISSION AND SYNOD FUND.

S. Gower, 11s. 6.; Oxford Mills, 6s. 11½d.; Kemptville, 2s. 7d.; Moun- tain, £1 0s. 6d.....	2	1	6½
Orillia—Sabbath School Miss. Box.	1	5	0
Belleville.....	4	0	0
Donation from Friend .....	0	1	3
Colborne .....	1	5	0
Richmond and Melbourne .....	0	10	0
Cote Street Church Montreal .....	15	0	0
Perth .....	2	0	0
Amherstburgh.....	0	10	0
Gananoque .....	3	10	0



FRENCH CANADIAN MISSIONARY SOCIETY.

S. Gower, 16s. 8d.; Oxford Mills, 8s. Kempville, 5s. 2½d.; Mountain, £2 5s. 3d.	2 15 14
Belloville	4 0 0
Mrs. Marshall's Miss. Box, Toronto	1 2 2
Owen Sound Sabbath School	0 5 9
Gannoque	2 10 6
Egmondville	3 6 6
Woodstock, Chalmer's Church	3 0 0
York Mills	2 5 0
Fisherville	2 15 0
Lochiel	3 0 0
Knox's Church, Toronto	21 0 0
Scarboro', Knox's Church	14 12 0

COLONIAL SCHEME OF FREE CHURCH.

S. Gower, 7s. 9d.; Oxford Mills, 10s. 2½d.; Kempville, 7s. 11d.; Mountain, £1 2s. 1d.	2 7 11½
North Easthope	4 10 0

RED RIVER.

Streetsville Sabbath School	2 10 0
-----------------------------	--------

PRESBYTERY OF TORONTO'S HOME MISSION FUND.

Weston	8 0 0
Streetsville	2 1 9
West Gwillimbury	13 17 6

BURSARY FUND—KNOX'S COLLEGE.

Per Mrs. Esson	2 19 0
----------------	--------

NEW BOOKS AND NEW EDITIONS.

Fresh arrivals from Britain and the United States.

FOR SALE by D. McLELLAN, Bookseller, Hamilton, C.W.—

- Pike & Haywood's Cases of Conscience, 5s.
- Fleetwood's Life of Christ, 4s. 4½d.
- McLeod & Dewar's Gaelic Dictionary, 15s.
- The Devotions of the Apostle Paul.
- The Life of the Duke of Wellington, beautiful edition, illustrated, 2 vols., 15s.
- Footsteps of St. Paul, by the author of "Words of Jesus."

- Malan's Picture of Switzerland.
- Memoirs of Rev. W. Howells.
- Prof. Young's Discourses and Lectures, 6s. 3d.
- Baxter's Saint's Rest, complete edition, 10s.
- Ryle's new vol., The Rich and Poor, 3s. 9d.
- Fleetwood's History of the Bible, 10s.
- Mathew Henry's Miscellaneous Works, 2 vol. 20s.
- Hetherington's Minister's Family, 3s 3d.
- Bridge's Manual for the Young, 2s. 6d.
- The Forresters, a Tale by Prof. Wilson, 3s. 9d.
- Rice's God Sovereign and Man Free, 3s. 1½d.
- Roussel's Catholic and Protestant Countries Compared, 7s. 6d.
- The Red Dragon, 6s. 3d.
- Watson's Body of Divinity, 10s.
- Dr. Cumming's latest Work—Signs of the Times—The Daily Life, Readings on Leviticus and Luke.
- Theism—Prize Essay by Rev. Dr. Tulloch.
- Ashton Cottage or True Faith.
- Memoirs of Oberlin.

RELIGIOUS AND USEFUL BOOK STORE

36, Great St. James Street, Nearly opposite the Wesleyan Church, Montreal.

BIBLES, Testaments, Psalm, Hymn, and Prayer Books, in great variety.

ALSO,

A large stock of Works on Theology, History, Biography, and Miscellaneous useful Literature. School Books, and General Stationery, Children's Books, &c.

A liberal discount allowed to Ministers, Teachers, and Merchants.

English and American Books procured to order.

J. DOUGALL.

NEW AND CHEAP BRITISH EDITION OF THE WORKS OF DR. CHALMERS, BOTH ORIGINAL AND POSTHUMOUS.

THE whole Works of this Divine, rich as they are, and priceless in worth to all, are being issued entire, excepting the omission of a very few papers which were either of ephemeral interest or whose topics were elsewhere treated. Besides his Lectures on the Romans and all his Sermons, it will include, in an unabridged form, his treatises on Natural Theology, Moral Philosophy, the Evidences of Christianity, Political Economy, the Parochial System, Literary and Ecclesiastical Endowments, the Institutes of Theology and the Notes on Butler and Paley. Uniform with the cheaper editions of the Life and Scripture Readings, it will form the Standard Edition of the Author's Works. Every pains will be taken in its execution, and a complete Index to all Dr. Chalmers's writings will be appended to the closing volume.

The twenty-eight volumes of the original British editions will be condensed into twelve. Price, 6s. 3d. a volume. The only uniform edition ever offered in America. On fine paper, finely printed, full cloth. Actually cheaper than the incorrect and common reprints. Vols. 1, 2, 3, now on hand, containing Lectures on the Romans and Sermons. Vol. 4th will complete all the Sermons published under different titles. Post free on receipt of the price.

Chalmers's Life, 2 vols., 8vo., 15s. The American edition is 20s.

Dugald Stewart's Works by Sir W. Hamilton, vols. 1 to 6—15s. each.

Certainty of Christianity, by a Layman, 1s. 6d. Douglas of Cavers' Works.

Shady Side, 1s. 6d. Constable's Foreign Miscellany, vols. 1 to VI. including Hungarian Sketches in Peace and War, by Joka. Gregorovics' Corsica, 2 vols., 8s. 9d., &c. &c.

Sunbeams in the Cottage by Miss Brewster, 4s. 6d.

Selden's Table Talk, 4s. Ethics of the Sabbath by Pirret, 5s.

A fresh supply of the Earnest Student, 6s. 3d. Memoirs of Magill Crichton, 6s. 3d. Bible Doctrines by Rev. Geo. Lewis, 6s. 3d.

A large supply of Kello's Cyclopadia of Biblical Literature, 1 vol. British edition—same price as American, 15s.

Catalogues sent on application. Canvassers wanted. Many of the above are admirably suited for Congregational Libraries and Colporteurs.

JOHN C. GEIKIE, 70 Yonge St., Toronto.

TO THE STUDENTS OF KNOX'S COLLEGE.

PRIZE ESSAYS.

A FRIEND has offered, through the medium of Dr. Burns, a Prize of Five Pounds, Currency, for the best Essay on the Divine Authority, Obligation and Duties of the Christian Sabbath.

A Second Prize of Three Pounds, Currency, for the best Essay on the Maine Law, and

A Third Prize of Two Pounds, for the second best Essay on the same subject.

Competitors.—All the enrolled Students of Knox's College.

Time allowed—Till November 1st, 1855.

Adjudicators.—Dr. Burns, Dr. Bayne of Gal. and Mr. R. F. Burns of Kingston.

The Essays, which should be short, and to the point, may be given in to the Rev. Wm. Reid, Agency Office, Knox's College, Toronto, on or before November 1, 1855; a motto and a letter accompanying each.

Toronto, May 19, 1855.

BELLS!

FOR CHURCHES, ACADEMIES, FACTORIES, STEAMBOATS, ETC., made by the Subscribers, and a large assortment kept constantly on hand, mounted with their newly-improved Iron Yoke, which, by a detached plate, permits the Bell, without taking it from the Yoke, to be turned on its vertical axis any distance however small, or completely round, thus lessening the danger of a fracture from repeated blows of the Clapper in one place. This Yoke also combines the moveable arm by which the Bell may be raised or lowered in its bearing if desired, thus increasing or diminishing the force of the blow. The recent adaptation of Iron Cases, in which they mould all sizes, increases their working facilities, and also enhances the quality of the casting; which improvements, with those of 30 years, during which the establishment has been in operation, have gained for their Bells an unequalled celebrity for volume of sound and quality of tone, and for which they have just received, January 1854, the FIRST PREMIUM at the World's Fair, many from this country and from Europe being in competition, and which is the nineteenth medal they have received. Being located at the junction of R. R., Canal, and River routes, they can ship in any direction at a moment's notice. For further information apply for circular.

Address A. MENEELY'S SONS, West Troy, Albany Co., N. Y.

PUBLICATIONS OF THE PRESBYTERIAN BOARD AT PHILADELPHIA.

THESE Publications are very superior in diversified, rich and interesting matter. Among them are choice Works of Calvin, Owen, Baxter, Bunyan, Boston, Henry, &c., of former times; and of Edwards, Doddridge, McCrie, Alexander, Miller, Newman, Hall, McCheyne, James, and many others, of a later period. There are 140 vols. (which may be taken either in whole or in part,) expressly for Sabbath Schools, and 180 vols. for Congregational Libraries. To these Institutions a very liberal discount is given; also to Ministers. The Works are published genuine and unutilated, and need only to be examined to recommend themselves. In the Collection are a variety of Catechisms, Scripture Questions, &c., for Sabbath Schools and Bible Classes; likewise a large series of important Tracts, doctrinal and practical. In short, they furnish an ample apparatus for communicating sound instruction to old and young. All the Publications can be readily supplied, and orders will be promptly attended to, by

ANDREW KENNEDY, Agent for the Board, in Canada West, at London.

The Biblical Repository and Princeton Review, an admirable periodical (quarterly) of Sacred Literature and Theology, well worth the perusal of ministers, students, and others, also supplied, at \$3 annually, to order, in advance.

SPIRITUAL SONGS.

JUST PUBLISHED, SPIRITUAL SONGS, a new selection, for use in Families and Sabbath Schools, with Music, chosen and arranged by the Rev. D. Fraser, A. M., Minister of the Coté Street Free Church, Montreal. Price 7½d.

JOHN C. GEIKIE, 70, Yonge Street, Toronto

TERMS OF THE RECORD:

If paid strictly in advance,..... 3s. 9d.  
 " before the issue of 4th No..... 4s. 0d.  
 " after that date..... 4s. 6d.

# SUPPLEMENT TO THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

VOL. XI.

TORONTO, AUGUST, 1855.

No. 10.

## CONTENTS.

Free Church College, Halifax .....	161
Synod of United Presbyterian Church in Canada .....	161
Colonial and Continental Operations of Free Church .....	162
London Society for Promoting Christianity among the Jews .....	163
Missions of Free Church—Constantinople .....	163
General Missionary Intelligence .....	161
French Canadian Missionary Society .....	165
Mission to Japan .....	166
Bible Societies .....	166
The Practical Result of Closing Taverns One Day in Seven .....	166
Prohibitory Liquor Law in Canada .....	167
Thoughts on God's Sovereignty .....	167
Selections for the Young .....	163

## FREE CHURCH COLLEGE, HALIFAX.

[The following notice of the Free Church College, Halifax, should have appeared sooner.—Ed.]

The Session 1854-5 of this institution closed on Friday evening, 13th inst. It was a very laborious session to the Professors, and a very profitable one to the students. Five of the students have finished their college course and will shortly be licensed. Of these Mr. N. McKay goes to P. E. Island, Mr. K. Kenzie to the County of Pictou, and Mr. A. Mackintosh to Cape Breton. The places where Messrs. A. McKay and J. Fowler are to labour have not as yet been indicated. Others of the students who have not finished their theological studies are to proceed during the vacation to various localities in Prince Edward Island and Cape Breton, and in the county of Halifax, to labour as Catechists.

We remarked that this Session was a very laborious one to the Professors. The truth of this remark will be perceived when we state that Rev. Professor King taught daily (Saturday excepted) three theological classes, one class in Church History, and in the earlier part of the session a class in Hermeneutics, and a class in Hebrew. Latterly he was relieved from teaching Hebrew by Rev. Mr. McKnight. A full hour was generally appropriated to each class. Rev. Professor Lyall, beside his daily lectures on Moral and Mental Philosophy, taught classes in Logic, Greek and Latin.

The proceedings of the Sessions were brought to a close by a general meeting of the Students, at which, after an hour had been spent in devotional exercises, appropriate and very impressive addresses were delivered by the two Professors and Mr. McKnight the Hebrew Teacher. Altogether we think that the Free Church has much reason to thank God and take courage, because of the men that are placed over it as Professors, and of the success with which their labours have already been crowned. 15 students have already finished both their Philosophical and Theological curriculum there, and nearly all of them are at present labouring within the bounds of the Church in the Lower Provinces.

## SYNOD OF THE U. P. CHURCH IN CANADA.

In our last number we gave the divergence of the Synod of the U. P. Church, on the subject of Union with the Presbyterian Church of Canada. We copy from the *U. P. Magazine* the following synopsis of the Synod's proceedings, omitting what we gave last month.

The Synod met in Toronto on Tuesday, 5th June. The Rev. James Dick, last Moderator, preached an appropriate and excellent sermon from 2 Cor. iv. 1, 2. On the motion of the Rev. Mr. Duff, seconded by the Rev. Dr. John Taylor, the Rev. R. Torrance was unanimously elected Moderator; and the Rev. Archibald Cross, and Rev. Joseph Scott were appointed to conduct devotional exercises next morning; the Synod at the same time agreeing that, in these exercises, there should be special reference to the state of the country, and of a large portion of the civilised world as engaged in war, and that the gracious interposition of Divine Providence, at so momentous a juncture, should be earnestly implored. The Synod on proceeding to business, entered on a question which had been raised,—whether, when one minister has a plurality of congregations, the Session of each should be allowed to send an Elder to the Superior Courts? The decision was in the affirmative.

The Committee on Theological Education gave in the Report. The Synod agreed that the session of the Divinity Hall should hereafter be held during winter; that an Address, prepared by the Committee relative to the raising of a Fund for aiding Students be printed and circulated; that as many of the congregations as conveniently may, be visited by a Deputation, with the view of interesting them in the Fund; and that the Committee be authorized to receive and disburse the money that may be raised. The Moderator and the Rev. Messrs. Kennedy and Ormiston were added to the Committee. The Rev. Mr. Jennings moved the following resolutions:

1. That the most grateful thanks of this Church be, and hereby are given to the parent Church, the United Presbyterian Church in Scotland, for great and long continued pecuniary liberality for the support and extension of our denominational interests in this Province.

2. That it is the duty of every Church to be most conscientious in calling out all its own energies to be self-supporting, and until these fail it ought not to seek or accept of aid from any other quarter.

3. That this Church, having reached much strength, and the material interests of the country being so prosperous, we are, therefore, well assured this Church can be entirely self-supporting; and, in duty, ought no longer to accept any aid from the mission fund in Scotland.

4. That henceforth we shall, with the blessing of our Divine Head, depend, for our entire pecuniary support, on resources solely within the bounds of this church.

The Synod adopted the first three, but instead of the fourth adopted the following, which was moved by Rev. Dr. Fernier:—"That this Synod shall henceforth consider and hereby declare themselves self-sustaining, so far as congregations now settled are concerned, it being understood that such congregations as need the supplem'ts of their ministers supplemented, shall receive what is necessary from our own funds, and that whatever is received from the Church at home shall, in future, be applied solely to the extension of their mission-field in this country, it being understood that this shall not interfere with existing arrangements between the Synod at home and ministers or preachers in this country." The evening of Thursday, agreeable to a standing rule of Synod, was devoted to the business of Missions. The Committee read their report, which will be printed with the Minutes. The Rev. Thomas Christie, at the request of the Moderator, engaged in prayer; and able and eloquent addresses were delivered by the Revs. Dr. W. Taylor and W. Ormiston. An overture was presented by the Presbytery of London, proposing that the Synod should make an effort to obtain an increase of supplem'ts, and should declare the minimum to be £100 cy. It was admitted on all hands, that £150 at present is not equal to £100, when that was declared to be the minimum. The overture was referred to a committee, which recommended that the Presbyteries should endeavour, by all proper means, to obtain the object contemplated, but that such congregations as raise £100 should have no claim on the Synod's fund, the Synod continuing to supplement only up to the latter sum. A Committee was appointed to propose some scheme for providing, by annuities, or otherwise, for the widows and families of ministers. An overture was presented from the Presbytery of Toronto, requesting the Synod to use its influence to obtain a Prohibitory Liquor Law. The Synod unanimously adopted the overture, and recommended that all legitimate means be used for the object proposed. On an overture from the Presbytery of London respecting the reception of ministers and preachers not sent by the Mission Board, the Synod agreed that they shall be received either by the Synod, or by any of the Presbyteries after obtaining the consent of all the other Presbyteries. The Synod also took into consideration the propriety of allowing Probationers due opportunities for observing the Lord's Supper, and directed Presbyteries to make arrangements accordingly. The Treasurer, Robert Christie, Esq., gave in a report respecting the Funds, which were in a prosperous condition, except the Synod Fund, which is considerably in arrear. With reference to union with the Free Church, the Rev. Mr. Jennings moved, and the Rev. Dr. W. Taylor seconded the following resolution:—"That, inasmuch as it is alleged there is a discrepancy between the statements of the first Committee of this Synod on Union with the Free Church, in their Report dated Hamilton, 9th May, 1848, marked section 1, page 53, and the declaration in the Testimony, and objection taken to the same, and inasmuch also

as said alleged discrepancy, has been considered by certain members of the Free Church, and insisted on as a barrier to union, this Synod declare that the Report of proceedings of said Committee as published, is not to be regarded as binding upon the consciences of members of this Church, and that the declaration in the Testimony is to be taken as expressive of the views of this Church on the question of the magistrate's power in matters of religion." The Rev. Mr. Barrie moved, and the Rev. Mr. Cross seconded the following amendment—"That the Synod do not entertain this motion, inasmuch as the statements of our first Committee on Union, in their conferences with the committee on Union of the Presbyterian Church of Canada, are no part of our subordinate standards." The Synod adopted the amendment. The Synod appointed the Revs. Dr. W. Taylor and Messrs. Jennings, Atkin, and Ormiston a Committee to draw up resolutions expressive of the mind of the Synod respecting the communication Clause in the Clergy Reserves Act, and to transmit them to the Governor in Council. The Rev. Andrew Kennedy having presented a memorial relative to the sale of the Publications of the Philadelphia Board of the Old School Presbyterians, the Synod agreed to state that they approved of colportage, and of the publications of the Board, that they were glad their brother, Mr. Kennedy, has been appointed an agent for the Board, and that they cordially recommend him, in that capacity, to the members of the Church and the friends of religion in the Province. On the evening of Friday, 8th June, the Moderator thanked the Synod for their considerate conduct towards him—congratulated them on the spirit, of harmony and peace displayed,—expressed a hope that this might be regarded as a token for good, and might operate as an encouragement to the prosecution of ministerial labour with increased energy and zeal. Then after devotional exercises, the Synod adjourned, to meet at Hamilton on the Tuesday after the first Sabbath of June, 1856.—We have omitted in our Report, the routine business, which is of no public interest, and also some overtures and motions, which, being simply rejected, produced no practical result.

#### COLONIAL AND CONTINENTAL OPERATIONS OF THE FREE CHURCH.

We referred very briefly in our last number, to the Report of the Colonial Committee. The following is an outline of the Report from the *Home and Foreign Record* of the Free Church. We omit the portions which refer to Canada, and the North American Provinces, and some minor stations.

##### NEW ZEALAND.

In Otago, Mr. Burns no longer labors alone. Shortly after last Assembly, the Rev. Mr. Will and the Rev. Mr. Bannerman sailed for Otago the first to settle in the Taieri district, and the other in the districts of Tokomaroa, Inch Clutha, and South Clutha. The people, rejoicing in the possession of a stated ministry, are actively engaged in building churches, which are provided for according to arrangements similar to those of the Sustentation Fund. Mr. Burns, the respected minister of Dunedin, has received these youthful labourers with gratitude and joy. Together they have along with elders from their respective congregations, constituted themselves into a Presbytery, openly and unambiguously avowing the name, the principles, and the standards of the Free Church of Scotland. Mr. Will and Mr. Bannerman extend their services as far as possible to the more distant parts of the colony, and they unite with Mr. Burns in saying, that in a very short time they will feel themselves both necessitated, and also warranted, by the certainty of a comfortable maintenance, to ask for additional ministers. This colony still continues to

exhibit a singular amount of peacefulness, contentment, and onward progress. It is probable that before this time another Presbytery has been constituted at Wellington, embracing the congregations at Wellington, Nelson, and Hutt River. In Auckland, also, the Committee report that a Presbytery will soon be formed.

##### VICTORIA.

Progress seemed for a time to mark all that was connected with Victoria; but a sudden and sad arrest has arisen from a crisis of commercial distress which has scarcely any parallel. This for a time must greatly retard the building of churches and of schools, and the raising of means to promote the extension of the Church. But as emigration still continues, it should not for a moment retard the sending forth of ministers.—Besides the unsupplied thousands there before, fifty or sixty thousand have gone during this year; and it is the full conviction of all who know the colony that, in a year or two, still greater and better-founded prosperity will mark it. But that year is of immense importance to the spiritual character of that new world, and our duty with respect to it is at present, urgent, and pressing duty. Cost what it may to us, some of our best ministers should be sent without delay to the help of the brethren there. Dr. McKay has gathered around him a devoted band of Gaelic-speaking brethren, and their new church is by this time rooted in. Dr. Cairns has as large a congregation as ever, and preaches every Sabbath to not fewer than 1100 of our countrymen, many of whom, if left without such a minister, would have been driven elsewhere, or lapsed into indifference. His church is also begun. The congregation of the Rev. Mr. Millar continues undiminished in numbers and vigour. Their income this year amounts to no less a sum than £3909, while the items show a largeness of Christian charity which it is delightful to contemplate. Mr. Tait's congregation at Geelong is equally prosperous, and through him the Committee have received a call, signed by a large number of our Gaelic-speaking countrymen, who have themselves suggested several fathers and brethren whom they would like first of all to be asked to take charge of them. The other brethren already sent are all now settled, and prosecuting their labours in their respective localities.

##### NEW SOUTH WALES.

From New South Wales the Church received as a deputy last year the Rev. W. McIntyre.—During his sojourn here he was unwearied in his efforts on behalf of the interests of that colony, and especially endeavouring to induce suitable ministers and teachers to go to it. He has not returned alone. At his own expense, he took out with him the Rev. A. McIntyre, of the Gaelic Church of Paisley, and Mr. J. McIntyre his brother, a student of great promise, and the Rev. James McCulloch, well known in the west as a preacher of great devotedness. But, even with these additions, New South Wales is most inadequately supplied; and the Church owes it to herself and to her brethren there, to contribute still more of her means and of her best men to that important colony.

##### SOUTH AFRICA.

We have this year made no progress in respect of any appointment to the Cape or neighbourhood, and have not been able to avail ourselves of the generous offer of a church and all friendly support so kindly made by Wm. Dawson, Esq., George Town. Mr. Campbell of Natal has completed his new church in Pietmaritzburg, and it is the best ecclesiastical building yet raised in the colony. Rev. Mr. Scott, who laboured so assiduously at Pinetown, without receiving any emolument, has removed to Ladismith, where he still devotes his services to the Presbyterian population.

##### INDIA.

The Rev. Charles Moir at Penang carries forward his work, both missionary, among the heathen, and ministerial, among the Presbyterian residents, with steady perseverance and unabated zeal. In Calcutta, Mr. Milne also continues his valuable labours with unwearied activity; and the annual Report of his congregation is a most encouraging specimen of what can be attempted and done by a congregation, in which the minister, office-bearers, and others, seem truly desirous to abound more and more in all those things which are, through Jesus Christ, to the glory of God our Father. The whole amount received and expended amounted last year to 224,412rs. 10c., and the report included such items as Church Fund, Manse Fund, Sustentation Fund, Sick Leave Fund, Retiring Fund, Ministers' Widows' and Orphans' Fund, Free Church Mission Fund, Asiatic Mission Fund, Collection for Soldiers' Orphans' Fund. The station at Agra, to which the Assembly of 1850 directed the special attention of the Committee, has been given up. Our young brother Mr. Clark has been called to Bombay, and has, after much consideration, and with the approbation of the Committee, accepted the call. The Committee have every reason, not only to be satisfied with the labours of Mr. Clark at Agra, but to rejoice in his having been sent there. We believe he has been the means of doing good, and he has left with the respect, esteem, and affection of all to whom he ministered, and their earnest prayers for his success in Bombay.

##### MEDITERRANEAN.

The Mediterranean more than ever draws the thoughts of men this year. Now that it is crowded by our ships, and that its ports and shores are visited by so many of our countrymen, the importance of the stations God has given us there becomes more manifest than ever. In Gibraltar, the new church has been opened, and gives the greatest satisfaction. The debt on this church still stands at the serious and alarming figure of £1700, and had it not been for the timely aid of individual members of Committee, this would already have caused the most serious difficulties. The present place of worship, always badly situated, and too small, has become still more uncomfortable as the numbers of our countrymen have increased. The Committee feel, therefore, truly thankful to say that a site for a new church has at length been obtained from Government on honourable terms. For this we stand greatly indebted to the unwearied exertions of the Rev. Dr. Clason of this city, during a short residence in the island last winter, and the influential aid of J. Grant Esq., and others on the spot. The subscription for the building has been opened, and, headed by a donation from the Governor of £50 already amounts to £600. A Committee has been formed, and efforts for raising the requisite sum set on foot. Meanwhile Mr. Wisely's labours have quite outgone his strength. At present he preaches in the palace to the 72d regiment, at seven o'clock in the morning; in his own church at eleven o'clock; and in the new church at Santa Marguerita, at three o'clock, leaving still evening service in his own church to be provided for.

##### ARMY IN THE EAST.

At first the Committee thought only of sending ministers as chaplains in their own name and at their own expense, in the hope that, when there, they might obtain access to the troops. On consultation with experienced friends, this was soon felt to be too vague a ground to proceed upon; and the Government having at length declared their willingness to recognize our ministers as Presbyterian chaplains to the Scotch regiments, we were able to send them on with a definite position, and full security for their access to the troops. It is on this footing that the Rev. Mr. Watson, son of Dr. Charles Watson of this city

and the Rev. Mr. Fraser of Kirkhill, have gone out to the Crimea; and the Committee feel that they and the whole Church have cause to be thankful that such ministers were procured, and that they were sent in this way. Their labours have been much appreciated by our gallant countrymen; and it is unspeakable comfort to us and to them, that, in the hour of danger and of suffering, they enjoyed the counsels and instruction of those in whom they and the Church can so entirely confide. Besides these, the Rev. John MacKenzie, late of Ratho, has been at Therapia, accompanied by Mrs. MacKenzie, who has taken the active charge of a body of nurses in that hospital.

## CONTINENT.

Our Continental operations during this year have been comparatively few. It is now two years since, after a considerable interval, we were permitted to ask the Church to contribute for Continental purposes. The recommendation which the Assembly then gave was only partially attended to, and hence for some years our means have been quite inadequate to the necessities and opportunities of the field. Still nothing has been given up, and one or two additional labours have been undertaken, and are being prosecuted.—Louvain, under Dr. Pierson, and Lille, under Mr. Weston, continue as they were. Dr. Pierson is, in many respects, eminently qualified for his work, preaching as he does, in French, Flemish, and English, though none of them is his native tongue. He is a devoted and most promising minister, and it is hoped that his labours may be continued. Mr. Weston has carried on his labours amid much and deep family affliction, but usual steady devotedness, and not without tokens of the Divine blessing. Much has been done in Landernau, France; and the Sabbath-school, the increased attention on the Sabbath ordinances, the interest taken, the kind expression of feeling in the place of cold indifference, when Mr. Fraser closed his labours there, shew how much the residence of a minister will do, not only to preserve a people from a declining course, but even to recover them, when, by destitution of ordinances, and other circumstances, the experiment at first sight might appear peculiarly hopeless.

The Institute at Amsterdam is nobly fulfilling its twofold purpose of a Jewish institute and an evangelical mission and college for young men. As a Jewish mission, it has been manifestly if not largely blessed; as an evangelical institute, it is sought unto with great relish by those who breathe after spiritual life; and as a missionary college, it is full of hope; for the youth now training there will go forth well furnished, and they may be expected, in Holland and other parts of northern Europe, to do much in sowing the good seed. The Committee may have to consider in how far they can aid in directing the future employment of these young men.

The Evangelical Societies with whom we are in friendly connection—the Evangelical Societies of Belgium, of France, and of Geneva—are all pursuing their varied missionary labours with devoted zeal, and with many tokens of Divine blessing; but all that we could do in most cases during this year has been to sympathize,—the state of our continental fund has not enabled us to contribute much. The Committee feel that this is not as it should be. There can be nothing more interesting than these witnesses gathered out of surrounding Popery,—nothing which it becomes those who have tasted fully the benefits of the Reformation more gladly to assist than these small communities, 'listening to the voice of the Lord,—coming out and being separated,' and yet needing the helping hand of stronger brethren in their day of small things.

Passing to the north of Europe, the Committee have the pleasure of mentioning that the congregation of Neumischken, in Eastern Prussia, which had the twofold claim upon this Church of having been founded by Scottish refugees, and of

having held fast, through many trials and temptations, its ancient faith, now enjoys the benefit of a godly pastor, and expresses its lively gratitude for that brotherly help, without which so precious a boon would not have been soon obtained.—Animated and encouraged by this Church's sympathy, they have beset themselves to greater efforts than they believed themselves to be capable of. Dr. Gillet, a Reformed minister in Breslau, who, through our missionary, Mr. Edward, first made us acquainted with the existence and wants of this interesting community, has stated the desirableness of continuing to them for a little longer the small grant of £30, which the Committee promised for three years. Dr. Gillet has also communicated to the Committee important information regarding the descendants of refugees from the Scottish persecutions of two hundred years ago, scattered throughout Eastern Prussia.

Mr. Edward, who takes a deep and lively interest in the revival of Continental Protestantism, as well as in the state of the people who are the more especial object of his labours, has communicated to the Committee a very earnest application on behalf of the Church in Bohemia. The spirit which pervaded that country in the time of Huss has not altogether departed. Though in a state of great depression, no fewer than fifty-four Protestant congregations still exist; and a thirst for the Word of God is said to manifest itself in places where least of all it would be expected. In the years 1843–49, the people of Prague joined the Protestant Church in multitudes. Mr. Edward furnished facts and suggestions; and the Committee feel assured that the Assembly and the Church will approve of their carefully considering in what way they can most successfully aid so interesting a case.

Of the advancing revival of the Lord's work in Sweden the Committee have rejoiced to hear, by continual correspondence and intercourse with brethren of that country. In some districts hundreds of souls are said to have been awakened; and throughout every district spiritual life and religious activity are spreading. At the same time persecutions have not come to an end, nor have the intolerant statutes been ameliorated. On the other hand, the recent Parliament passed a new law, which the king has subsequently confirmed, inflicting a heavy penalty on any one who, not being a regularly ordained clergyman, shall administer the Lord's Supper. The Committee, after learning that the legislature of Sweden was taking a direction so opposite to what was anticipated, felt that they ought no longer to delay carrying out the instructions of last Assembly; and accordingly they have addressed a memorial, on the subject of religious liberty and on behalf of persecuted brethren, to the King of Sweden. This memorial Lord Clarendon kindly agreed to transmit through the British Minister in Stockholm. They at the same time addressed a letter to the Archbishop of Upsala, informing him of the step which they had taken, and entreating the exercise of his influence in the same cause.—*H. & F. Record.*

## LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The forty-seventh anniversary of this institution was held on 8th May, the Earl of Shaftesbury in the Chair. The income for the year had been £28,781 13s 4d. The following stations are occupied by agents of this Society, viz. Amsterdam, Goutenberg, Frankfurt, Kreuznach, Strasburg, Pruth, Berlin, Danzig, Konigsberg, Posen, Lissa, Breslau, Cracow in Poland, Constantinople, Jassy, Bucharest, Bagdad, Jerusalem, Cairo, Tanis, and Tangier.

In London there is a growing attendance of converts and inquirers at the Society's Chapel in

Palestine-Place. Twenty adults have been baptized during the year, and twelve children of believing Israelites.

Mr. Fremantle referred to the bearing of the Eastern movements on the future destiny of the Jews in connection with this Society.—

The war, as it appeared to him, had made and would keep open a breach between corrupt Christianity on the one hand, and Mahometanism on the other. And why? The Turks were in possession of the land of Israel. The Russians were in possession of more than one-fifth of the known population of Israel. It seemed as if the people were waiting on the one hand, and the land was waiting on the other, for the time when some terms of peace should be proposed, and the first-fruits might be the restoration of the Jews from the northern parts, to locate themselves in the land of Palestine. Rumours had been heard of the wish of the Russian Jews to return to Palestine, but they had been hindered from so doing. The severe and terrible oppression of the Czar of Russia had prevented the people from expressing their opinions. But the events which are now taking place must sooner or later open up the country for evangelization, and those who were labouring for this great Society were expecting the time when the Lord should bring his people to their native land. He trusted, that when the time arrived for a settlement of the great dispute, and for making arrangements concerning the various kingdoms, and countries, and localities interested in the result, England would not truckle to Popery on the one hand, or to Mahometanism on the other. God grant that she might stand fast as a witness of Protestant truth, and point to the Protestant bishop and the Protestant Church at Jerusalem. There we have nailed our colours to the mast, and we will stand by the Protestant faith to the end.

## MISSIONS OF THE FREE CHURCH OF SCOTLAND—CONSTANTINOPLE.

The Rev. Mr. Thomson, Missionary at Constantinople, addressed the General Assembly of the Free Church, at its recent meetings in Edinburgh, in the following interesting speech.—

He stated that, as long as forty years ago, a movement was begun in Turkey by the British and Foreign Bible Society, of whose labours he gave graphic and interesting particulars. He illustrated the method employed by himself and other Protestant missionaries to obviate the peculiar prejudice which impeded their labours. He described the difficulties arising from the diversities of language prevailing among the various nationalities in Asia Minor. He urged the vast importance of circulating the Scriptures in the languages which the people understand, while the present opportunity lasts. The Turkish authorities are indifferent at present, but too probably will not continue so when the Word of God shall have begun to show its power. Mr. Thomson gave a variety of information as to the various efforts made for effecting Bible circulation among the Greek populations. As to Constantinople itself, it was not to be supposed the effect was confined to the Armenians. Amongst the Turks a powerful impression had been produced by hearing the evidence in the courts of justice, and by witnessing the blameless life of the Protestants. The result was, at this moment there were many Turks of high rank reading the Scriptures. Infidelity to a certain extent was making progress among the upper classes, but it had descended to the middle classes, at the same time, their hold of Mahometanism was lessening, and they had no confidence in it. An old Turk told a countryman of his that they were all at the bottom of a dark pit, each pulling a different chain to get to the top—*one a Mohammedan, one a Jew, one a Protestant, another a Greek,*

and so on; and it would be all chance work till they saw the light of day at the top. This was a specimen of the state of feeling among the upper Turks. They felt that in Turkey, especially in Asia Minor, this was the time for circulating the Scriptures. At present their efforts were not interred with; but in Turkey, apostasy was legally treason; and he felt confident that, as the movement spread, they would have recourse to a cruel and relentless persecution.—Owing to their noble exertions the Protestant community and all parties in Turkey enjoyed perfect toleration in Turkey; but it should be known that it was on a basis which was thoroughly measured. The Turks themselves had scarcely conceived the idea of the true liberty of conscience. Their principle was—"You Armenians, Greeks, Jews, Protestants, are all wrong together; we will not countenance one form more than another,—we care not what you do,—all are alike to us." This certainly was a great concession; but it was a very different thing from the principle that man was responsible for his religious belief to God alone. It was still the law of Turkey if any Mussulman embraced Christianity he lost his head. He (Mr. Thomson) earnestly trusted the Christian community would not allow the affairs of Turkey to be settled without seeing that it was clearly established by law and treaty that every one of the subjects of Turkey should be allowed to follow out his own convictions of truth and duty.—Referring, then, to the Greek nationality, Mr. Thomson proceeded to say that the great difficulty they had encountered with the Greeks was their intense national pride, which made them cling tenaciously to the Greek Church, as the last remnant of the sovereignty of their nation. About thirty years ago, when the Scriptures were translated in the Vulgate, the name of London on the title-page was sufficient to produce its rejection. "These barbarians of the west," they said, "have got all their knowledge and enlightenment from us, and do they come to teach their masters?" The mistake was rectified about eight years ago, by the publication of a very elegant translation at Athens of this edition. When he left Constantinople not a single copy was to be had. As to the Frank population of Constantinople, the labours of the Waldensian pastor had been to a very great extent successful; and he had now two colporteurs, who supplied a large demand for the Scriptures in Italian,—the chief purchasers being the captains arriving in port. He had no hesitation in saying Constantinople was in this manner the gate of Italy, and something of the same sort was proceeding with respect to Austria. With respect to the English population, there were two projects now on foot. They had first succeeded in raising about £100 to open a book depository, where works were to be had of a kind to counteract the injurious influences of the only other shop of the kind in the city, where the worst French and German novels were to be had.—They had also petitioned Lord Redcliffe for the use of a hulk where the English sailors might meet for worship on Sunday. In short, Constantinople, with only its 300 or 400 Protestants, needed all that was found necessary at home,—a home mission, ragged schools, and seamen's friend societies. Coming next to the field for which he had been specially set apart, Mr. Thomson said the number of Jews in Constantinople was about 70,000,—Spanish, German, Italian, and Karaiti,—who all spoke Greek.—They were learned, but helplessly learned, in Hebrew, and Talmudic knowledge, and were totally ignorant of geography and all the ordinary branches of knowledge, believing in exorcism and magic, both of which were ordinary and reputable trades amongst them. They first taught their children Hebrew without knowing a single word of it, and then taught them their own language. From their bigoted zeal, any attempt to revolutionize them met with the most

vigorous resistance. A Judæo-Spanish Testament had been largely circulated, and in 1847 his mission might be said properly to commence.—At first he could not get a house to live in—the person with whom he had contracted went to the authorities and had the bargain cancelled.—In Turkey a certain officer could prevent any suspicious person getting a house; and for some time they were prevented from getting a suitable residence. They prepared treatises on general science and literature to awaken their attention; and in 1848 a school was opened, composed at first entirely of German children, but latterly also attended by the Spanish. The latter, however, withdrew on account of anathemas of the rabbis. In short time they had forty-five or fifty Jews, and twenty-five English. Teaching children was, however, an unprofitable labour for the missionaries; and they had asked him to request one of the Committees of the Church to send out a teacher promising to pay his passage out, and, as far as possible, his expenses. Mr. Thomson concluded by calling on the Assembly to continue the work vigorously; and there were three methods by which it might be considerably strengthened. The first was by the extension of their schools; and the second was an additional colporteur, for an ample supply of books were lying idle; and the third was an increased supply of publications. There was also an earnest desire to have a ragged school established for the poorer orders. He earnestly hoped the Church would persevere in a work so great and glorious in itself, prosecuted in a field so inviting, at the very Thermopylæ of the East, and attended with fruit so blessed, so full of promise for the future, and which, as the Apostle told them, was as the rising of the living from the dead.—*H. & F. Record.*

### GENERAL MISSIONARY INTELLIGENCE.

#### CHURCH MISSIONARY SOCIETY.

This important Society occupies 121 stations, and employs 189 clergymen, besides 50 European agents, 1,697 native catechists and teachers. The number of communicants, at the different stations, is 17,899. Its principal stations are in Africa, Palestine, India, and Ceylon. Its total receipts, in the United Kingdom, for the past year were £107,343 2s. 9d., while there had been raised in the Missions the further sum of £16,917 15s.

#### WESLEYAN MISSIONARY SOCIETY.

The number of principal stations or circuits in various parts of the world, occupied by this Society, is 166; while in connexion with these there are 1,349 preaching places. There are 271 ministers and assistant missionaries, besides 522 paid agents of various kinds. The number of church members in full communion is 75,973. Besides these stations, &c., there are 181 with 1,828 preaching places, and 35,584 church members connected with Conferences in Ireland, France, Australia, and Canada West. During the past year, 18 missionaries, and 11 wives of missionaries, have been sent out by the Society. The receipts for the year amount to £111,048 14s. 4d. At the annual meeting, the chairman, Sir Anthony Oliphant, referred in the following terms to the blessings which Missions often bring to that most interesting, but too much neglected class, our soldiers:—

It is not alone among the natives that your efforts are blessed. There are many of your own countrymen—there are many Indo-Britains

—who attend upon the ministrations of your missionaries, which, in their case, have been attended with the most blessed results. There is one of those classes to which I may particularly allude—a class hitherto little cared for, but upon which all eyes are now fixed—I mean our soldiers. In the little forts scattered throughout the island, wherever there is a detachment of soldiers, on a Sunday afternoon a fair sprinkling of red-coats may be seen wending their way down the narrow streets to the little chapel at the bottom, to hear what the old man in the plain black coat may have to say to them; and he speaks well to them, as I can testify, nor are his efforts unblesed. I saw one instance of their good effects soon after I reached the colony, and I am sure it was not a singular one. When I left the Cape of Good Hope for the Island of Ceylon, understanding that there was a scarcity of horses in the island, I took with me a number—more than my own groom could overlook. It chanced, however, that there was a passenger in the vessel—a soldier, who, by some accident, had been left behind his regiment at the Cape, and who was on his way to rejoin it in Ceylon. He volunteered his services; they were accepted, and so we became acquainted. After I had been in the island some two or three months, I heard this man was sick in the hospital, and was not likely to live, and I went down to see him. I saw that the man was sinking, and, after a little preliminary conversation, I said, calling him by his name, "I hope you will endeavour to look to Jesus now." He turned his face upwards, and a faint smile played on his wasted countenance, he replied, "I have found him, sir." "How and when was that?" said I. "Why, down in the little chapel, at the corner of Hospital Street, where I have seen you, sir, many times, though perhaps you did not notice me among the rest of the soldiers." His end was peace; in a few days he departed. Now, my friends, this is not a solitary instance of the kind. There are hundreds and thousands who have to bless the day they went to your little chapels.

#### LONDON MISSIONARY SOCIETY.

The sixty-first anniversary of this Society was held on 10th May, the Earl of Shaftesbury presiding. The Report stated that the whole number of missionaries sustained by the Society is 160; there being in Polynesia 32, in South Africa and Maritus 40, in West Indies 19, in China 15, and in India 54. The number of native agents employed as teachers, scripture-readers, &c., is about 600. The Report stated that in no part of the Mission was the increase of converts more cheering than in China. In Hong-Kong thirteen natives had been baptized; while in Amoy twenty-five had been baptized in one day, namely, on December seventeenth. Since the beginning of March, seventy-seven Chinese had been baptized—the present number of church members being ninety-two. The Report referred to special missions of investigation. One was to Madagascar, which mission, however, had not realized the hopes which had been entertained of the immediate resumption of missionary labour. Another mission of investigation was undertaken by Rev. Mr. Moffat, who had gone many hundred miles to visit one of the most powerful and formidable of the chiefs of South Africa. The Rev. D. Livingston had also performed an arduous and lengthened exploratory tower in Southern Africa—almost the whole country which he traversed having been previously untraced by any European traveller. The entire receipts of the Society were £59,665

10s. 5d., while the expenditure considerably exceeded that sum, having been £61,678 13s. 9d.

#### BAPTIST MISSIONARY SOCIETY.

The operations of this Society are carried on chiefly in India and Ceylon. The total receipts were £20,050 14s. 1d. The Missions were stated in the Report to be generally in a prosperous state. At Serampore, about 400 youths were under the superintendence of the missionaries.

#### CHINESE EVANGELIZATION SOCIETY.

Four missionaries and four colporteurs are employed by this Society, besides four native youths, who are in training as native evangelists. The Society had, during the past year, printed the entire Scriptures in Chinese, and its agents had circulated 5,000 copies of the New Testament, and 1,000 copies of the Book of Psalms.

#### SPIRITUAL CONDITION OF INDIA.

At the annual meeting of the Church Missionary Society, Macleod Wylie, from Calcutta, compared the condition of India with the amount of effort put forth for its evangelization, in the following terms:—

To this hour the mass of India is untouched by the missionaries; the absolute majority are unaffected by them, and have never heard a missionary up to this hour. I might take you to one country in India, with a population of 15,000,000, and tell you that it has never had a missionary at all. I might show you the Nizam territory, in the Deccan, with 10,000,000 of people, and say the same thing. There is almost as dense a darkness now as there was long before Clive conquered at the battle of Plassey. In northern and eastern Bengal, a territory which has been under our dominion nearly one hundred years, there are 17,000,000 of people, and for that population there are only ten missionaries; that is to say, one for every 1,700,000 persons. The missionaries feel that they are working as it were alone, and can scarcely operate upon such a mass. As secretary to the Calcutta Bible Society, I am conscious of the fact, that into the greater portion of that territory the Bible has never penetrated at all. I am thankful that I have the opportunity of saying this; for when we hear of the Missions in India, and are thankful for their progress, it is of the utmost importance we should understand that our Missions are yet only in their infancy, that the soil is scarcely scratched, and that the mass of the people has never been reached. I would ask how it happens that a great empire which has been given to this country by the Providence of God, which is open to us, which is accessible to Christian Missions—an empire with 150,000,000 of people, in which you may travel as safely from Cape Comorin to Lahore, as you can from London to Aberdeen—I ask, how it happens that such a territory is thus neglected, and that, while speaking of Christian Missions, we practically deny them? It was not so in the early days of the Christian Church, when Barnabas and Paul gave themselves up to Christ—when, in later times, the noblest spirits the Church could find, many of them in high stations, sacrificed their all and went forth, after the manner of the Apostles, to preach the gospel of Christ, and thus evangelise this very land. I ask, how is it that we see so little of this spirit of self-sacrifice now? How is it that that great empire is, to such an immense extent, altogether neglected? I confess I was very much struck in India by one consideration—a Jesuit Mission that has much to answer for, which has been conducted on a system of avowed hypocrisy and fraud. It has been put upon a somewhat better footing, under men who have surrendered everything. It was the brother of Lord Clifford who gave himself to Mission work in the Jesuit Mission, with remarkable self-denial and firmness

of purpose, until he was carried off by death. When the Jesuit Mission came to Calcutta, in 1843, one of its members was one of the most accomplished men I ever knew—I mean Mr. Wells, a member of one of the most ancient Roman Catholic families in this country. When we find such a course of proceeding amongst the Jesuits, we are driven to ask why instances of this kind do not occur in the Protestant Churches, and why there is in them a less measure of self-devotion and self-devotedness? I do not say this from any disparagement of the Missions already in the field. We have heard of Major Martin, who has surrendered much to our Mission, and to whose remarkable munificence the Society is indebted for the establishment of the Panjab Mission. I am acquainted with one friend who would

“Do good by stealth, and blush to find it fame,” who not only gave up a living in England, but his whole property, and brought out twenty missionaries from Germany, and supported them for years. I cannot help mentioning his name—Richard Stuart. And I need not say to those who have intercourse with Dr. Duff, what talent and energy he has devoted to his Master's service. I believe there are many men of eminent piety who have done such things; and when I mention the name of Mr. French, of Agra, I mention as honoured a name as there is in the ranks of the Church of England. But I would go farther, and say something more about the missionary body with whom I have had the pleasure of becoming acquainted. I can say, without hesitation, that the mass of my happiest hours has been spent in connection with them; and I believe that if in India the standard of private morals has been elevated and improved, much, very much of that is owing to the labours of the missionary body. I would say that the labours of that body have been most important in their direct operation upon the heathen. But their labours among the European community, in the conversion of individuals, have not been less an important and useful instrumentality in the evangelization of India. Whatever others may say, I feel thankful that I can testify, from personal knowledge, to the zeal, assiduity, piety, and talent, of nearly all the persons with whom I have become acquainted both among the English and the American missionaries. They do feel, and justly, that while you are marvelling that the work of evangelization proceeds so slowly, you do so little to promote it—they feel that for the most part, their labours must be ineffectual, because there is a work given them to do that is beyond their strength; they feel that if the progress of the work in India is slow, it is because the masses are so great, and the extent of the country is so vast, and their means are so small. Would to God that my voice could reach the hearts of some who are here, and determine them to give themselves to the work, and to obey the invitation from India, “Come over and help us.”

#### FRENCH CANADIAN MISSIONARY SOCIETY

We earnestly call the attention of our readers to the following circular, from the Secretary of the French Canadian Missionary Society:—

MONTREAL, July 10th, 1855.

REV. AND DEAR SIR,—

The Synod of the Presbyterian Church of Canada, in connection with the Free Church of Scotland, having appointed a collection on Sabbath next, the 15th inst., in behalf of the French Canadian Missionary Society, I would request you to urge upon your congregation the importance of sustaining that cause at the present juncture.

You may state that in order to meet the increased demands of the work, two new labourers have just been engaged, and four more in France

and Switzerland have been called to join the missionary ranks of the Society. A new station is now being opened in the vicinity of Chateauguay, where, through the instrumentality of our colporteurs, several families have left, or are on the eve of leaving, the Church of Rome to follow the teachings of the Gospel.

While the Lord has prospered our efforts for the direct evangelization of the people, through Ministers, Catechists and Colporteurs, the Educational Institutes at Pointe aux Trembles, in which French Canadian youths are prepared as a haven to spread through the country a knowledge of saving truth, have been remarkably blessed, as will be seen by the following letter, recently prepared for transmission to friends of the mission in Britain:—

Pointe aux Trembles, April 16, 1855.

DEAR SIR,—At your request, I write down a few particulars in respect to the religious awakening which has recently taken place among the youth of our establishment at Pointe aux Trembles, confining my remarks, however, to the boys' Institute, and referring you for that of the girls' to its Director.

It is worthy of remark, that this outpouring of the Spirit of God among us was quite unexpected, and took us by surprise. Human foresight would rather have anticipated the reverse, but the mercy of God led us to such happy results as we dared not have hoped for. This awakening has extended its influence more or less among most of our pupils. Seven have already made a public profession of their faith in Jesus, by joining the church, and taking the communion for the first time. Over thirty of the pupils met together for private prayer, the younger in my presence, and the elder ones entirely by themselves. This meeting for prayer is wholly spontaneous on their part, and is well kept up, quite a number of them praying alternately. At the regular church prayer meeting, which takes place each Wednesday night, and at which it is optional for the pupils to attend, their number has recently more than doubled, and is every time increasing. On Sunday several of them met together for the especial purpose of entreating God to change their hearts, and of seeking for conversion. During the week several are so anxious to meet for devotional purposes, apart from the regular hours of worship, that I am often compelled to deny them the privilege for want of time, and to prevent us treading upon their regular duties. Every night before retiring, the new converts seek together the throne of mercy, and many join them, impelled by the hope that they also might find in their company the peace of the Saviour.

There are now two thirds at least of the establishment under serious impressions, engaged in praying, reading the Word of God, asking questions in regard to the welfare of their souls, and making the house resound with hymns in praise of the Lord. On Saturday night, the 24th of March, seven of our eldest and best young men called after supper to see me in private. To my surprise, they came to ask for admission to the Lord's Supper. I proceeded to question them severally, and to examine them on the fundamental truths of the Gospel. Their answers being satisfactory and their behaviour in the Institute without reproach, I acknowledged in them Christian brethren. I knelt down in prayer, and after embracing them, dismissed them to make their application to the pastor, the Rev. Mr. Tanner. Scarcely had these left the room, when more than twenty lads, between twelve and sixteen years of age, came with the request that I should preside for them at a religious meeting. I assented and the occasion was a very interesting one, while at the same time all the rest of the youth in the establishment, with scarcely an exception, attended in an upper room a prayer meeting led by two of the senior pupils. Thus the entire school had become turned into a house of prayer. Oh! what a delightful season it was, and what a blessed Sabbath followed!

This revival has extended to the neighbouring Girls' Institute, a few of whom have been converted and received into Church membership. Besides the seven young men admitted to the Lord's Supper, six or seven more follow in their footsteps, and are not far from professing the same faith, while many have become serious and have acquired the habit of prayer; such are the ostensible fruits of this revival. Since it began there has been a very general and marked improvement in the behaviour and application of the pupils. What is most rejoicing is, that amongst the seriously disposed and earnest inquirers, although not yet converted, are to be found those whom I considered formerly as the cases which gave me the most trouble and required my constant watchfulness. The Spirit of God, like the wind, bloweth where it listeth, and we hear the sound thereof, but cannot tell whence it cometh or whither it goeth.

It is well to state that those who are converted or mostly under the influence of the Spirit are the flower of the establishment. The seven who were received into the church are all young men of prepossessing appearance, 18 to 24 years of age, robust, active, hard students, and now full of zeal for the salvation of souls. I should not wonder that all become useful in the missionary field, whether as teachers or catechists, while one might study for the ministry. They all wish at least to labour in the work of God, and inasmuch as according to my practice in such cases, I have not influenced them to follow that course, I am inclined to see in this the finger of God. Among these not yet converted but serious, are also several promising young men, whom I recommend to the prayers of the friends of the Society. If, after God, this religious awakening may be traced to human energy, I would ascribe it principally to the prayer meetings established of their own accord, by two of our young men whose Christian influence and zeal have been greatly blessed to this revival. Besides this, the death of Mrs. Tanner, that of a young girl from Montreal, the regular preaching of the Word, the Sabbath-school, and the lessons of religion, have all undoubtedly contributed to this happy result.

But let us not forget to ascribe all the praises to the Lord of the harvest, for the good work that has been done among us is emphatically His. Human agency has had less than usual to do with it. It has taken place amid the display of our weakness, and many infirmities, and in days of trial. May God continue and extend the fruits of this season of grace, and make it instrumental to the salvation of many and to the forwarding of the interests of this mission.

Your affectionate friend in Christ,

CHARLES ROCK.

In view of the above facts, and of the inadequate means of the Society to carry on this great work; and especially of the solemn duty incumbent on Canadian Christians to supply the light of the Gospel to their numerous French fellow-citizens, the Committee trusts to receive from your congregation all the help which may be in their power to bestow.

With Christian regards, I am on behalf of the Committee,

Yours in the Lord,  
PHILIPPE WOLFF,  
Secretary, F. C. M. S.

#### MISSION TO JAPAN.

A meeting was held at Park Street Church, Boston, not long since, to hear a statement from Rev. Dr. Bettelheim, respecting his Mission to Japan.

In 1845, a meeting was held in London, by persons who were desirous of sending out a missionary to the Jews in China, and by another class of persons who wished especially to ascertain whether the North American Indians were

the lost Ten Tribes. Dr. Bettelheim, being himself of Jewish descent, and a minister in London, was sent to China for these objects. But no door being open there, to accomplish anything for the purpose of his Mission, his attention was turned towards Japan. How to get there, he did not know. He finally became acquainted with an American sea captain from Boston, who for a small consideration, took him to the Loo Choo Islands. These are a group of thirty six islands, about 500 miles from China. They form a part of the Japanese Empire. Dr. Bettelheim was set on shore by the captain, and left among these heathens. They inquired why he had come among them? He told them that his God had sent him to preach the Gospel to them. For a long time they kept aloof from him, and made no suitable provision for his wants. He, at first, took up his abode, in one of their Idol Temples. They afterwards procured for him a respectable private dwelling, but placed a guard of eight policemen around his house, who were not permitted to speak to him, or have any intercourse with him, thus effectually to prevent all communication between him and the people. By a careful and conciliating demeanour, however, he gradually gained the confidence of the guard, and finally of the people. He instructed their Physicians in the science of medicine until they understood and admitted the superiority of his skill. From this he gained their attention to the great truths of Christianity, and has been blessed with what, in the circumstances, must seem to be remarkable success in his Mission. He has done something to elevate the condition of woman. No Japanese woman is permitted to come into the presence of her husband without kneeling. He taught them that Jesus Christ, after his resurrection, appeared first unto a woman; and he showed them by his own example, what respect and kindness were due from the husband to the wife.

During the nine years that Dr. Bettelheim has been in Japan, his labors, and those of his wife, have been most incessant and untiring, and the results in accomplishment have been wonderful. He has made a Grammar and Dictionary of the Japanese language. He has translated the Gospels of Luke and John, into the Loo Choo dialect, and the four Gospels, the Acts, and the Epistle to the Romans, into Japanese. He has gathered a congregation of between forty and fifty individuals, and baptised four persons in the name of the Trinity.

We had supposed that Japan was the only nation that remained closed against the Gospel. But it appears that even this has not been so. God moves in a mysterious way to perform his wonders. He has been opening a door that we knew not of, and he has done this by the agency of a son of Abraham.

Dr. Bettelheim has left a successor in charge of his Mission, so that the work will not be unattended to during his absence. Our Government is the first which has succeeded in forming a Commercial Treaty with the secluded nation, and now it seems, very providential, to devolve on us to send them the Gospel. God, without our agency, has prepared an instrumentality to our hands, by which we can do this; and we need not be told that Japan, though so long, and so hopelessly hitherto enveloped in the shroud of Satan's darkness, is one of the kingdoms of this world which are to be given to the Lord and to his Christ.—*Puritan Record.*

#### BIBLE SOCIETIES.

##### BRITISH AND FOREIGN BIBLE SOCIETY.

The anniversary of this Society was held on 2nd May, the Earl of Shaftesbury in the Chair. The operations of this Society have been enlarged in every department. The whole issues of the

Society for the past year had been, from the depot at home, 1,018,882, and from the depots abroad, 431,994, making a total of 1,450,876 copies—being an increase of 83,348 over last year. There had been forwarded to the Naval and Military Bible Society, in connection with the war, 53,000 copies. The number of new auxiliaries reported during the year was 198, making the entire number of affiliated societies, 3,331. The receipts for the year had been in all, £136,032 15s. 6d., being larger than any previous year, with the exception of the year of Jubilee.

##### NAVAL AND MILITARY BIBLE SOCIETY.

The seventy-fifth anniversary of this institution was held on 30th April, the Marquis of Cholmondeley in the Chair. The Report was interesting and encouraging. It is stated that in the navy greater facilities than formerly had been afforded for supplying the ships of war with copies of the Scriptures. During the past year 63 of Her Majesty's vessels had been supplied—11,785 copies having been thus distributed. To the army, 23,337 copies had been supplied. Upwards of 20,000 had been distributed to merchant seamen, bargemen, &c.

#### THE PRACTICAL RESULT OF CLOSING TAVERNS ONE DAY IN THE SEVEN.

Mr. Duncan McLaren, ex-Lord Provost of Edinburgh, has published another elaborate letter on the working of Mr. Forbes Mackenzie's Act in Scotland, comparing the criminal and drunken statistics of Edinburgh, for the whole year during which the act has been in operation, with those of preceding years. The result is, that a most marked and blessed change for the better is clearly established.

Mr. McLaren proves, by the most careful statistics, 1. That the cases of drunkenness, taken up by the police have greatly decreased; 2. That not only is there a decrease in the number of Sabbath drunkards, but a small decrease in the Saturday and Monday cases; 3. That the commitments to prison have greatly decreased (the population of the prison being reduced from 625 in 1852, to 399 in 1855); and 4. That the consumption of whiskey and other spirits in Scotland has fallen off during the nine months preceding 19th February, 1855, by 503, 635 gallons! Mr. McLaren adds the following testimony to his statistical return:—

"After having furnished such an overwhelming body of evidence to prove the great diminution of drunkenness on Sundays, it only remains to state that the appearance of all the low neighborhoods in the city and suburbs, on Sunday evenings, has been so completely changed since the public-houses were closed during the entire day, that, in walking along the streets, as I have often done during the last year, one can hardly believe that the quiet orderly groups whom we see are in any way connected with the crowds of disorderly persons who were formerly to be seen, quarrelling, fighting, swearing, using obscene language, and on too many occasions under the influence of intoxicating liquor, behaving more like savages than Christians. That this blessed change has taken place I know from personal observation; but I have likewise frequently been reminded of the fact by other observers, including magistrates, ministers, city missionaries, officers of police, and multitudes of worthy citizens; and I think it right to state, that many respectable men engaged in the spirit trade have also assured me they have observed and rejoiced at the change; and they have expressed an opinion that, if a meeting were

now held in Edinburgh, of all those who have obtained spirit licenses, at least four-fifths of the entire number would disapprove of any attempt being made to re-open the public-houses on Sundays."

### PROHIBITORY LIQUOR-LAW.

An address to the people of Canada has been issued by the Executive Committee of the Canadian Prohibitory Liquor-Low League. After referring to the disappointment experienced by the friends of the cause, in reference to the Bill introduced last Session, the address proceeds:—

Though disappointed, we are by no means discouraged. The present position of the question may be regarded as a great moral triumph—the principle of prohibition has been conceded, and its necessity admitted by the action already taken; and surely it can be no Herculean task to remove, at an early date, the paltry ostensible objection as to a matter of form.

In view of what lies before us, it is of the utmost importance that the agitation upon this question be unremittingly kept up and universally extended, in order that a still stronger appeal and a more urgent request may await the Parliament at its next session, and also that the minds of all classes of the community may be prepared to sustain and carry out the provisions of the law when it is obtained.

As an additional reason why strenuous efforts ought now to be made, to secure the speedy enactment of a prohibitory law, the committee would refer to the fact that such a law will soon be in force in the neighbouring State of New York, whence, as a necessary consequence, we may expect a large influx of drunken, riotous, dissipated, gambling characters—the imported refuse of foreign distilleries and gin-shops. The law is now therefore a necessity, not merely as a preventive to home vice, but a protecuvo from foreign villany.

The Committee would further direct your attention to the fact, that not only is prohibition already the law of the New England States, and is likely soon to become the law of the Union, but also that in Great Britain the subject is rapidly assuming an aspect of importance, and is eliciting earnest public discussion. Let us, in this respect at least, strengthen the hands of those with whom we are so closely allied, and to whom we are so deeply indebted, by taking the lead in this matter.

After adverting to the necessity of funds for the employment of lecturers, &c., the Committee close their address with the following appeal:—

In conclusion, the Committee would earnestly urge upon your consideration every motive to induce you to co-operate with them in their humane, philanthropic, and patriotic endeavours to rid our common country of the unrighteous and baneful traffic in intoxicating drinks.

We appeal to you *as men*, in behalf of your unfortunate brethren, impoverished, degraded, and imbraced by strong drink—in behalf of their deserted, maltreated, and murdered wives and mothers—and in behalf of their ragged, wretched, uneducated, and uncared-for children.

We appeal to you *as patriots*, in behalf of your country, whose prosperity is retarded—whose character is lowered—whose resources are squandered—whose taxes are increased—and whose liberties are endangered by the nefarious but legalized trade in rum.

We appeal to you *as Christians*, in behalf of every good work, which is either impeded or counteracted—of public morality, which is outraged and debased—of our holy religion, which is dishonoured and disregarded by this demoralizing but sanctioned business.

As men, therefore, who have a fellow-feeling with your species, and sympathise with the hopes of humanity—as patriots, who desire the present progress and anticipate the future greatness of your country—as Christians, who pray for the salvation of men and the glory of God, we entreat you to use your influence and employ your means to obtain and enforce a stringent Prohibitory Liquor Law.

### THOUGHTS ON GOD'S SOVEREIGNTY.

Those who maintain that God, from eternity, loved all men alike, and, consequently, that he does the same in time towards the salvation of every man, cannot go even so far as the Pharisee. His language was, "God, I thank thee that I am not as other men are—extortioners, unjust, adulterers, or even as this publican." But when those of the above sentiments see extortioners, adulterers, or any other profligate sinners, their language must be, "We thank ourselves that we are not such as they are; God from eternity loved us no more than he loved them; and, consequently, he did no more in time towards our salvation, than he did towards theirs; and therefore, that we are so much better than they, is not owing in the least to any distinguishing goodness in God to us, more than to them, but to our own distinguishing goodness, which has made us to differ so much from them." How exceedingly unbecoming would such language be in the mouth of a Christian; how contrary to the whole tenor and tendency of the gospel, which is designed to humble the sinner, and exalt the Saviour! But I rejoice there is great reason to hope that many thousands are to be found among the Armenians who would be very far from using such language. They are often heard to confess before God, with great humility and self-abasement, that the enmity of their heart was such, that they never would have come to Jesus Christ, except it had pleased the Father, of his sovereign and eternal love to draw them. With them I desire to spend a happy eternity, joining in a new song, and singing to the glorious Lamb in the midst of the throne. "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation"—(Rev. v. 9.) I cannot, however, help thinking that their experience as Christians, and their professed sentiments as Armenians, very ill agree. They admit, however, that there are some whom God loves with a distinguishing love, and they describe them, according to John xiv. 21—such as fear God, love Jesus, and keep his commandments; that is, such as are really godly. But the question is, how do sinners become godly? Is it of God or of themselves? If it be of God, did he not love them with a distinguishing love before he made them godly? And was not his making them godly the effect of his distinguishing love? I appeal unto all who have felt the love of God shed abroad in their hearts. Whence is it, brethren, that you delight in the ways of holiness, while others delight in the ways of sin? Is it of God, or of yourselves? I am sure the language of your heart this moment is, "Not unto us, not unto us, but unto God be all the glory of this work; with everlasting love hath he loved us, therefore with loving-kindness hath he drawn us." Then you acknowledge, with thankfulness, that it was of God's distinguishing love to you he made you godly. You love him, because he first loved you.

Such scriptures as John xiv. 21—"He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself unto him"—are very precious portions of God's word. But they do not refer to God's love to his people from eternity, or unchanging purpose of saving them, but to his delight in them, and the sweet experience

they shall have of his love shed abroad in their hearts, when they are enabled by grace to walk in the ways of his commandments. For instance, God's purpose of saving David was the same, when he grievously offended in the matter of Uriah, as it was before he had committed the offence; yet, as a God of infinite holiness, he could no less than be exceedingly displeased with his sin, and as an offended Father, he chastised him for it. If God's dear children forsake his laws, and walk not in his judgments—if they break his statutes, and walk not in his commandments, they shall not have sweet manifestations of his love, but he will visit their transgressions with a rod, and their iniquities with stripes; yet his loving-kindness shall not be taken from them, nor will he suffer his faithfulness to fail.

The doctrine of God's sovereignty in bestowing his favours, without any regard to worthiness in the receivers, is far from being discouraging to those who are convinced that they deserve only everlasting misery. If you were about applying to some superior for an undeserved favour, and should his character be represented to you as a person who never bestowed any favours on the undeserving, would you not be greatly discouraged to apply? But if, on the other hand, he should be represented to you as a person who always bestowed his favours for his own sake, without any direct regard to worthiness in the receivers, you would be greatly encouraged to make application, and hope to succeed. God is a sovereign who bestows his favours altogether for his own sake. "He will have mercy on whom he will have mercy." Though unworthy, cast yourself at his feet, and pray that he would glorify his grace in saving you, and you shall certainly find that he delights in mercy.

Some of you may be convinced that the doctrine of election is clearly taught in the Scriptures of truth, and yet the preaching of this doctrine, in a measure, alarms you, and makes you uneasy. Wherefore, brethren, does the preaching of the doctrine of election alarm you? Is there something alarming in the thought, that God has designed to save sinners? All Christians are agreed that every holy man shall be saved. None deny that all who fear God and keep his commandments shall be happy for ever. Now, I would beg leave to ask, are you able to be truly holy without the operation of God—without his working in you both to will and to do of his own good pleasure? I am sure you are far from thinking that you are. If, then, you are not able to be truly holy without the operation of God, you are not able to be holy without the eternal purpose of God, (which is the same as election,) for it is impossible God should act in any thing otherwise than according to his eternal purpose. But if you are able to be holy without the operation of God, and consequently without the purpose of God, you are quite welcome to be. The purpose of God will never prevent you. According to his eternal purpose, he makes thousands of sinners holy and happy. You will not, in any measure, be alarmed at any of the decrees or purposes of God. He has decreed nothing but good. Nothing, nothing but the pure streams of salvation flow from the blessed fountain of the election of grace. Keep this always in view, and pray that you may feel in yourselves the workings of the Spirit of Christ, mortifying the works of the flesh, and drawing up your mind to high and heavenly things, then (to use the language of the divines of old) you will experience this doctrine full of sweet, pleasant, and unspeakable comfort.

To know the truth as it is in Jesus, is of the greatest importance. We are sure God will own and bless nothing else, to do real good. There is nothing but truth, in its own native and glorious simplicity, that is fit to nourish, comfort, and establish your souls. And it certainly must be the duty of all to use proper means with diligence and perseverance, to obtain this valuable



knowledge If you, therefore, sincerely desire to know the truth as it is in Jesus, pray much for the illuminating influence of the Divine Spirit. \* \* \* He is the Spirit of truth, and is sent for the purpose of leading us into all truth—(John xiv. 13.) However great your capacities, however extensive your scientific information; and however desirous of knowing the truth you may be, you never will attain to this saving knowledge, without the illumination of the Holy Ghost: "For the natural man receiveth not the things of the Spirit or God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned"—(1 Cor. ii. 14) And it is very encouraging to remember that the Holy Spirit is an infallible guide, able to make the simple wise unto salvation.

Moreover, if you desire to know the truth as it is in Jesus, avoid all noisy and angry disputes. If you should have a call to talk, or even to dispute with persons whose sentiments differ from your own, you may be sure no good will be done to them or to yourselves, except you possess a Christian spirit—a spirit of humility, meekness, and unfeigned love. It is much to be lamented that there are many who seem to take much greater pleasure in disputing about the doctrines than in practising the duties of Christianity. It is not unfrequently the case, that the most noisy and furious disputers are the farthest from leading an humble, holy, and godly life.

Finally, see that you possess a readiness of mind to do the will of the Lord, as well as to know it. Our blessed Lord has declared, "If any man be willing to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself"—(John vii. 17.) All the doctrines of the gospel, are doctrines according to godliness; and when they are savingly and experimentally known, they discover so much of the love and goodness of God, as well as his holiness and justice, as sweetly and powerfully to constrain the believer to love God and keep his commandments. If our knowledge of the truths of the gospel be not the means of transforming us more and more into the blessed image of God, we have great reason to fear our knowledge is not genuine. \* \* \* It is true, the doctrines of free and sovereign grace have often been charged with a tendency to promote licentiousness; therefore, all who embrace them, should be particularly concerned, not only to prove by arguments, but to exemplify by a holy and upright conversation, that they have the very contrary tendency; that they teach men to deny ungodliness and worldly lusts, and live soberly, and righteously, and godly in this present world. Pray for a blessing to attend every grain of Divine truth, by whomsoever it may be advanced, with an honest design to promote the honour of God our Saviour, and the salvation of sinners; and when you draw near to the throne of grace, forget not your fellow-traveller to the eternal world.—*Extracted from an old Welsh Tract.*

**FAMILY WORSHIP.**—1. The exercise of family worship, morning and evening, should be performed at *seasonable hours*, while the mind is fresh, and none of the members are oppressed with sleep.

2. Domestic and others connected with the family should be present, for all have a precious interest connected with the exercises.

3. The services should be performed at *regular and stated hours*, that the family may be trained to punctuality and system.

4. The prayers should be *short*, as not to be wearisome.

5. The prayers should be *fervent*, that the members of the family may feel it to be a transaction with God, and not a mere form.

6. It should specify *circumstances* in which they are interested as a family, that they may feel that all their concerns are known to God, and that they duly unite in special confession, thanksgiving or supplication.

7. It should be offered in the *name and faith* of Jesus, in humble confidence of his grace and promise as the hearers of prayer, and in the faithfulness of his covenant.

SELECTIONS FOR THE YOUNG.

PREPARE TO MEET THY GOD.

"In that lone land of deep despair,  
No Sabbath's heavenly light shall rise,  
No God regard your little prayer,  
Nor Saviour call you to the skies."

*Dear Children*—I am going to tell you of a very sad incident—one of the saddest I ever witnessed; and I want you all to learn a lesson from it—that lesson is, "Prepare to meet your God."

But a few days ago there was a large commencement party in the little village of—. Large preparations had been made; young men and young ladies were buying a great deal of fine clothing and jewelry. Every body expected a great deal of pleasure, as a fine band of music was engaged expressly for the occasion.

The day arrived. It was as lovely a day as ever I saw. The air was pure and bracing; and under these circumstances, an unusually large number reached the village very early in the day. The graduating class delivered their orations, the President of the college his address, and all things moved harmoniously on. But towards night, the countenances of many of the young men were clouded with gloom and sorrow. One of their liveliest companions had been stricken down, and was *dying*. His pulse beat feebly, and the glare of his eye told too plainly that the angel of death had summoned him to the bar of God. In a few moments that heart had throbbled for the last time—he *was dead*. How quickly did sorrow follow in the footsteps of joy! In the morning that young man was engaged in the festivities of the occasion, in the evening he was in *eternity*.

Even the death of this young man did not put a stop to the ball. In a short time nearly all resumed their accustomed mirth; and the hum of the giddy dance, and the notes of the stirring music, mingled with the sobs of afflicted friends and relations.

O! how fond are the young of things that will never benefit them either in soul or in body.

"Prepare me, gracious God,  
To stand before thy face,  
Thy Spirit must the work perform,  
For it is all of grace."

*Presbyterian.*

THE MARTYRED BLIND BOY.

In the reign of "Bloody Mary," of England, when the good Bishop Hooper was about to be burned to death, a blind boy, by much importunity, prevailed on the guard to bring him to the bishop. This boy had lately suffered imprisonment in Gloucester, for confessing the truth. After the bishop had examined him concerning his faith, and the cause of his imprisonment, he looked on him steadfastly, tears standing in his eyes, and said, "Ah, poor boy, God hath taken from thee thy outward sight, for what reason he best knoweth; but he hath ended thy soul with the eye of knowledge and faith. God give the grace continually to pray unto him, that thou lose not that sight; for thou shouldst then be blind both in body and soul."

The boy's name was Thomas Dowry.—How often or how long, he had endured imprisonment for the truth's sake, is not known; but on his final examination he was brought before Dr. Williams, Chancellor of Gloucester, sitting judicial with the Register of the diocese in the consistory, near the south door of the cathedral church, who administered the usual articles,

chiefly urging that on transubstantiation, and saying:

"Dost thou not believe that after the words of consecration, spoken by the priest, there remaineth in the very real body of Christ in the sacrament of the altar?"

"No," answered the blind boy, "that I do not."

"Then," said the Chancellor, "thou art an heretic, and shalt be burned. But who taught you this heresy?"

"You, Master Chancellor."

"Where, I pray thee?"

"Even in yonder place," replied the boy, turning and pointing with his hand towards where the pulpit stood. The Chancellor again inquired:

"When did I teach thee so?"

Dowry answered, "When you preached a thoro (naming a day) a sermon to all men as well as to me, upon the sacrament. You said the sacrament was to be received spiritually, by faith, and not carnally and really, as the papists have heretofore taught."

The shameless apostate answered:

"Then do as I have done, and thou shalt live, as I do, and escape burning."

The Blind boy said:

"Though you can so easily dispense with yourself, and mock God, the world, and your conscience, yet will I not do so."

"Then God will mercy upon thee," rejoined the Chancellor; "for I will read the condemnation sentence against thee."

"God's will be fulfilled!" answered the young martyr.

Hereupon the Register, being moved with the scene, stood up, and said to the Chancellor:

"Fie, for shame, man! will you read the sentence against him, and condemn yourself? Away, away, and substitute some other to give sentence and judgment."

"No, Register," said the fearfully hardened man; "I will obey the law, and give sentence myself according to mine office."

He did so; delivered him to the secular power, who on the very same day led the blind boy to the place of execution at Gloucester, together with one Thomas Croker, a poor bricklayer, condemned also for the like testimony of the truth; when both, in one fire, most constantly and joyfully yielded their souls into the hands of the Lord Jesus.—*English Martyrology.*

**How Do You Pray?**—I was visiting at the house of little Hattie's father. After she had been snugly tucked in bed by her kind mother, and we supposed her almost asleep, she suddenly aroused, saying,

"O, I must say my prayer."

And so she began, "Our Father which art in heaven," and repeat'd very rapidly a few lines; then happening to think of something she wished to say to her sister, she stopped and told her story, and then, in the same careless manner, finished her prayer.

Now, let me tell you how little Alice prays. She kneels down every night by the side of her little bed, with folded hands, and in a low and serious manner, as though she realised that she was speaking to God, repeats these pretty lines:

"'Tis time to go to bed,  
And close my weary eyes;  
But first I'll thank, for daily bread,  
My Father in the skies.

"I fear that I this day  
Have not obeyed my God;  
Blest Saviour, pardon me, I pray,  
And wash me in thy blood.

"I now am very young,  
But as I older grow,  
I hope to praise thee with my tongue,  
And more of thee to know."

Children, how do you pray? Like Hattie, or like Alice?—*Well-Spring.*